

THE CHRISTIAN CENTURY



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EVENTS OF THE WEEK

By a series of compromises, the Algeciras conference on Morocco seems to have reached an agreement, and henceforth it is plain sailing. No rocks or shoals are in sight. Probably the conclusion will be reached and the final document signed before this paragraph is typed. Germany formally gave way upon the police question, the only objection being made by Count van Tattenbach, who insisted on the inspector having to report to a consular court instead of to the sultan. The Austrian resident at Tangier supported this objection, M. Revoll protested, and it was referred to a subcommittee. The issue prophesied was a compromise. France gained her main contentions, and the conference, to all intents and purposes, ended Wednesday.

What was reported as "the largest missionary convention ever held in the state of Iowa" met last week at Ft. Dodge, in the M. E. church. It is the first of a series of our Methodist friends are planning to hold this spring in the chief cities of the middle west. Over 600 delegates were in attendance, including Bishops Vincent, Hartzell, McDowell and Wilson, and over 100 workers from foreign fields. Inspiring singing, stirring speeches, and fervent prayers marked the sessions, and at the same time much valuable information was distributed over the prairies of northern Iowa.

The joint meeting of coal operators and miners at Indianapolis was reported to have reached a final disagreement on the 29th ultimo. There seemed to be no way to prevent an adjournment sine die, with the forces at loggerheads; 384,500 miners are affected, not including any in the anthracite districts. The disagreement came after a struggle lasting ten days, and not only disrupts the interstate agreement which has existed since 1898, through which wage disputes and other matters have been adjusted, but will affect 534,000 bituminous and anthracite coal miners, who were expected to suspend all work after March 31st. The operators of Pennsylvania, Indiana and Ohio met after the joint conference adjourned, and adopted resolutions appealing to the president to appoint a commission to investigate the details of the disagreement.

In a letter to the house ways and means committee, Representative McCall of Massachusetts raised the question of tariff revision at this session. Chairman Payne replied in a letter made public the first of the week, stating that he did not deem it wise to take the matter up, and that others were of the same opinion. Congress is "in no frame of mind" to consider judicially so important a matter, and congressional elections are near

at hand. The Dingley law is not perfect, certain improvements could doubtless be made, but he thinks it quite as satisfactory as any law that could be enacted now. Mr. Payne calls attention to the fact that during the nine years of the Dingley regime, we have enjoyed a phenomenal prosperity. We should never enter upon tariff revision until we are confident that the benefits will far outweigh the disturbance and depression of business that is inevitable. As long as the people are content to pay the tax, it will of course be levied. Direct taxation will one day be the only method of raising revenue tolerable.

Senator Tillman prepared a motion which in its tentative form provided that general debate upon the railroad rate bill close April 16th, and that four days be allowed for the consideration of amendments under the ten minute rule. This would bring the final vote on the bill April 21st. More than usual importance was attached to the absence of opposition from any quarter to the suggestion of Mr. Tillman. In the Senate, where there is no cloture, filibustering is always resorted to by those who have not enough votes to defeat a bill to which they are opposed. The fact that no counter propositions came from the senators who are unalterably opposed to the Hepburn bill and insistent upon a broad court review amendment and other concessions to railroad interests has created the impression that an understanding has been reached under the surface acceptable to a majority of the Senate which is satisfactory to this element. Senator Tillman and other members of the interstate commerce committee, who are taking a leading part in the proceedings, will not admit that they have heard of any compromise agreement, but it safely can be concluded, should Mr. Aldrich and several other senators who have been following his lead agree to a motion to-morrow fixing a date when general debate shall be closed, that they are confident they know the kind of bill which will be passed and that they have no serious objection to it.

An innovation in church work that has caused much comment, both favorable and adverse, has been introduced by Rev. James Cool, pastor of the Bedford Park Congregational Church, Two Hundred and First street and Bainbridge avenue, New York, who has flooded the streets of that locality with advertising signs telling about his church. Conservative churchgoers have told the clergyman the signs look like patent medicine "ads" and that it is an attempt to use methods to exploit his church employed by promoters of chewing gum and other articles on the market. Rev. Mr. Cool is pleased with the idea, which he thinks is in line with the present progressive spirit of the Christian church. The minister is himself a striking example of the hustling,

go ahead clergyman of the day. He prints his own church paper—sets the type, reads the proofs and "kicks" the press, which is located in the basement of the parsonage—besides furnishing entertainment tickets and all other printed matter. He manages the girls' and boys' gymnasium classes, supervises the kindergarten work in the parish house, acts as censor and director of the boys' and girls' dramatic club, overlooks the work of the Forum, a literary society in which the older members of the church are interested; attends to the Sunday School, his regular church services and looks after a hundred other things.

It practically has been determined not to attempt to introduce a larger program for Irish legislation during the present session of parliament, but it is expected the government will take up legislation for Ireland early in the next session. Sir Antony Patrick MacDonnell, under secretary to the lord lieutenant of Ireland, who obtained fame last year owing to his advocacy of the so-called "devolution" plan, is engaged in formulating a reform scheme. The features of the plan are guarded closely within the ministry, and it is expected that months will elapse before the ministers will engage in a formal conference on the subject with the Irish nationalists. The leaders of the government are anxious to dispose of the education and labor legislation this session. They recognize the difficulties ahead of those problems, and they are determined to keep the Irish question in the background in order to escape an additional complication in the general political situation. It is believed that the government's Irish program when completed will prove exceedingly liberal and possibly include an assembly to sit in Dublin. In the meantime the Irish nationalists are marking time. They generally maintain their attitude of friendliness toward the ministry while awaiting the revelation of its definite Irish program.

The House Committee on Naval Affairs has decided to report a building program for new ships in the navy as follows: One battleship, to cost exclusive of armor and armament \$6,000,000, the ship to be of the largest type, the tonnage to be determined by the secretary of the navy; three torpedo boat destroyers to cost \$750,000 each, and \$1,000,000 to be expended by the secretary of the navy for submarine boats in his discretion. The naval bill will carry a total of \$99,750,000. The current law aggregates \$103,000,000. The committee placed an item of \$1,000,000 in the bill for the repair of the old ship Constitution. The construction of a dry dock at Bremerton, Puget Sound, was authorized, with an appropriation of \$100,000 to begin work. The total cost of the dock is estimated at \$1,250,000. A floating steel dock for the Atlantic coast was also authorized and \$100,000 appropriated to begin construction.

Naval Affairs.

The Church Hustler.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE RESURRECTION.

The real significance of the resurrection is to be found not alone in the fact of our Lord's upstanding from the dead, but much more in that of the risen life of the believer in fellowship with the Master to the possession of virtues, freedom, power, which belong only to the heavenly life. With Paul, he has been crucified with Christ, yet he lives once more. But this risen life is not his own, it is Christ living in him, and thus even the body of our humiliation is conformed to the body of Christ's glory, not alone in the future life, but progressively here and now. In this manner the resurrection of Christ is re-enacted in the Christian, and becomes not an event, but a process. Such it was to Paul, not complete, but advancing, the very purpose for which he had been laid hold of by the Lord. Herein also lies the realization of the Christian's hope of eternal life. Rightly apprehended, the resurrection is not so much a fact of the future as of the present. The life that now is we are to regard less as a preparation for than as a part of eternal life. To the Christian who has been raised with Christ, life is one, and unending. With John, he knows that he is passed from death unto life. With the author of Hebrews, he is conscious that he has been brought into a new experience, not by the law of a carnal commandment, but after the power of an indissoluble life. Over the Christian, as over his Master, death has no dominion. It is at most but an episode in an unending life. There can be no separation by death. The only thing that can separate is sin. This fact becomes the secret of confidence and power. As the cross opens the door of service, the resurrection supplies the power to make it effective. These are but hints of the resources for the religious life afforded by this truth.

Christ's work is seen to grow from physical to spiritual terms. The resurrection was first a marvelous event; it is now a perpetual experience. First, that which is natural, then that which is spiritual. What is true of the resurrection inheres in all the work of our Lord. It is true of his advent. His first coming was in the flesh. His second coming is continuous and spiritual. To look for his return in the flesh is to reverse the whole process of the kingdom, and return to the old limitations from which the resurrection and ascension emancipated him. It is only when the spiritual significance of the resurrection is perceived that men cease to storm heaven to bring Christ down for a mechanical and material millennium.

That these and similar factors are slowly taking their rightful place in the preaching of to-day is apparent and gratifying. To make them more emphatic and convincing is the high task to which men of vision and power must devote themselves. The great doctrines of our holy faith are not losing their power save as they are cabined and confined by the dialectic of a former and passing age. Still does the world need, as it always will, the essential truths proclaimed by Paul, of the death, burial and resurrection of Christ; and still to the heart of the inquirer and to the disciplined and expanded soul of the experienced Christian will this truth rise

as the most significant and convincing of all the facts of the religious life that Jesus Christ who was born of the seed of David, according to the flesh, was declared to be the Son of God with power according to the Holy Spirit, by the resurrection from the dead. H. L. W.

THE DOCTRINE OF SALVATION.*

The heading of this article forms the title of a recent book by Dr. George B. Stevens. It is the latest of the International Theological Library Series. There is not in the whole realm of religious thought a more important theme than that of which it treats. The question as to what the Bible teaches regarding the nature and method of salvation lies behind all our religious thinking. In this portly volume this question is turned over in a leisurely fashion, and studied in all its bearings. Because of the importance of this subject, and because of the reputation of the writer, the book is one that challenges attention. By some it has been severely criticized—a savage attack upon it, for instance, having been made in the editorial columns of the "British Weekly"—but generally it has been well received; and in some quarters has been characterized as the strongest and sanest word on the doctrine of salvation which has yet appeared. Our own opinion is somewhat divided. The great theme which it discusses is handled reverently, and with a scholar's judicial calmness, but the style is too diffuse, the thought does not glow, nor does it move to well defined conclusions; yet, scattered over the pages of the book is to be found much that is illuminating and helpful.

The author's aim is said to be "to present a Biblical, historical and constructive discussion of the Christian doctrine of salvation." It is on the historical side that he is strongest, and on the constructive side that he is weakest. After laying bare the basis of the doctrine of salvation as found in the sacrificial system, in the prophetic writings, and in the New Testament, he gives an able survey of the principal forms of the doctrine which have appeared in the Christian Church. But the interest centers in the one third part of the book, which deals with the constructive development of the doctrine. He rightly argues that men's conception of the nature and conditions of salvation is determined by their view of the moral character of God, and by their ideas of the nature of sin. Regarding the former he avers that God's essential character is described by Jesus in the term "Father"; and regarding the latter he accepts the positions of Julius Muller that every form of sin has its root in selfishness.

The theory of the atonement which he advocates is that which for want of a better name, is generally called the Moral Influence Theory. We say "for want of a better name," inasmuch as all other theories are certainly looked upon by their advocates as possessing moral influence; and hence the suggestion that one theory is in some special sense "moral" suggests a comparison that is

justly resented as invidious. There is certainly a crying need for a new classification of terms. Dr. Stevens holds that "the ultimate choice among theories of the atonement reduces, at last, to the alternative between the penal satisfaction and the moral theory. Other theories are either elaborations of some anthropomorphic figure, or mediating and incongruous combinations, whose plausibility consists chiefly in their vagueness." These two theories he regards as irreconcilable. The one is founded upon divine sovereignty, the other upon divine fatherhood, the one makes the atonement "a precondition of salvation; while in the other it is a name for the actual work of saving men." The conclusion which he reaches is that in our Lord's life, labors, and sufferings we behold, not the cause but the method of grace; that it is not correct to say that Christ procured for men the pardon of their sins by influencing the mind of God in their favor, and so inducing him to forgive. Christ lived, labored, suffered, and died, not to make God willing to save, but to show how willing he is and to make his eternal willingness effective—really to accomplish what God, in his holy love, desires to do.

Here we touch at once the strong point and the weak point in Dr. Stevens' scheme of thought. His strong point consists in the emphasis which he gives to the atonement as a revelation of God's atoning love. He construes it not in legal terms, but "in terms of personal relationship and influence." He repudiates the idea that forgiveness has anything of the character of "a mere court verdict." "As well conceive" he says "that a human father's recovery and restoration of an unfilial son to his right relations with himself were some such legal formality. It is rather a triumph of love, a victory of influence, an achievement in the world of personal relations." His weak point is that he fails to point out with sufficient clearness the connection between the atonement of Christ and the forgiveness of sin. That there is a connection between them is clearly taught in Scripture. It is not enough to be told that "Christ came to realize in the world the ends of God's holy love." What we want to know in addition is how the ends of God's holy love are realized by the sacrifice of Christ. Most modern Christian thinkers will agree with Dr. Stevens that Christ did not suffer and die in order to induce God to love man; they see in the cross not the cause but the proof of divine love. If then the barrier to forgiveness is not in God, where is it? Undoubtedly in man! The only barrier that ever has existed or ever can exist to the forgiveness of a sinful soul is to be found in his own impenitence. It is therefore to the removal of that, that the atonement is directed. But in securing its removal God must demonstrate his righteousness so that the interests of his moral government shall be safe-guarded. For be it remembered that while God is first of all a Father, he is also a King; and hence no theory of the Atonement is adequate, which leaves out of account the harmonization of this twofold relationship. In Christ's atoning suffering love the righteousness as well as the love of God is revealed. The cross is not the means of the reconciling of warring at-

*By Dr. George B. Stevens, Charles Scribner Sons, New York: pp. 540. Price \$2.50 net.

tributes in the Godhead; it is not the triumphing of divine mercy over divine justice; much less is it the means by which the divine wrath is appeased and God is brought into a state of propitiousness to the sinner; it is rather the method by which divine righteousness and love are expressed so as to become redemptive. When man sees in the cross a revelation of the eternal passion of God, when he sees God in Christ suffering with him and for him; when he sees at what an infinite cost his redemption has been secured, he comes into oneness with God in the abhorrence of sin; and while rejoicing in God's forgiveness, there is kindled in his heart a flame of grateful love which becomes an altar fire in which the sacrifice of a consecrated life is consumed. It is by some such vision of the cross as at once a revelation of divine righteousness and love that the heart of man is melted to repentance, and the spirit of sonship awakened within him; and it is by some such vision of the cross that we are furnished with the key to the interpretation of the divine doctrine of salvation.

H. L. W.

FEDERATION AT THE CONGRESS.

When the program of the Congress, which convenes April 25-27, at Indianapolis, was being prepared, there was no thought that the subject of Church Federation would become so absorbing a theme of tongue and pen before the Congress should actually meet. Nevertheless, the subject of Christian unity, which is always pertinent to a gathering of the Disciples, was accorded an important place in the plan of the assembly. It now appears that the selection of the topic, "Practical Measures for the Disciples in the Promotion of Christian Union To-day," which is to be considered on the first afternoon, was especially timely. Since no method of advancing the cause of brotherhood among believers has received the attention that has been given to this one of Federation during the past few months, it appears to be an opportune moment to give it attention in the Congress.

There are various opinions held regarding this method of co-operation. The different religious communions have discussed it widely, and with what appears to be a growing sentiment of favor. The Disciples have discussed it, and are today in the midst of the argument. Among us the views are more divided than among others, it would seem. Some of our people are opposed to Federation in any form and on principle. They fear that is some form of compromise with the foes of the Gospel. Others there are who believe in the idea and are prepared to utilize it wherever there is an opportunity to do so, but they do not wish to make any pronouncement on the subject. This is partly due to the fact that they are not sure the weapon isn't loaded, and that by accepting the plan they might commit themselves to some form of control which would be unpleasant; and partly to the wish to show charity to the more timid brethren who are alarmed at the name and idea.

Then there are those of our brotherhood who believe that federation is one of the ways in which the unity for which we have pleaded can be brought nearer realization. They do not delude themselves with the thought that it is the final step in the process, but they recognize its value as a means of doing the

common work of the church in a united manner, and they know that even this degree of comradeship is an advance over the fragmentary nature of our present condition.

Each of these groups has definite convictions on the subject. Nothing tends to simplify matters like frank and free discussion. Newspaper controversy rarely enlightens. Its qualities are usually those of heat rather than light. The real question is often covered by other issues, and one or the other of the disputants is quite likely to shift the discussion aside from the main question. But in a public consideration of the matter, where all have equal voice, and the appeal to prejudice finds little favor, the merits of the theme come to light.

For this reason we hope that the brethren who present the addresses at that session of the Congress will give us the clearest statements they are able to prepare as to the merits and defects of the plan of Federation, as one of the "practical measures" now proposed in the promotion of Christian unity. Then we hope every member of the Congress will exercise his right of free speech on the question. We are not concerned as to the view the speakers shall advance. We may agree with them or not; they may agree with each other or not. The real value of that session will consist in a plain and lucid statement of the facts, and the opportunity for fair and open discussion of the whole matter. If there is not time in that session, the committee having the program in charge should be requested to provide additional room for the matter. Let us have the facts, and all the facts about Federation.

H. L. W.

THE "OLD GUARD" NEGLECTED

For the past two months the Board of Ministerial Relief has been sending personal letters to the preachers over the country asking support for this work from the churches for which they minister. We would like to have all understand that, beginning with the third Lord's day in December, Ministerial Relief has the right-of-way with the churches until they make their offerings to this work.

Many of the preachers who did not take the offering in December have responded to these appeals; others have promised they would do so soon; but we are receiving too many letters from ministers saying they did not take the offering at the time it should have been taken, and now other interests are claiming their attention, and they cannot in justice to their churches find any place for Ministerial Relief, but will try to be ready for it next year. Brethren, and we speak to every preacher in the brotherhood who has thus far neglected this ministry, how do you expect the old preachers to live until next year? They have no money, and they cannot work. They filled their places nobly; they made both your ministry and your support possible; you have entered into their labors. Do you not fear that your indifference in this matter will stand against you? If the members of your congregation would treat you as you have treated these helpless, old brethren, how would you feel? What would you do? What would become of the ministry under such treatment?

You lead your people to the support of Home and Foreign Missions, and you do right. Money for missions is money

for the support of the ministry, and this is the Father's will, "for so hath the Lord ordained that those who preach the gospel shall live of the gospel." And this support is due the man who consecrates his life to the ministry of the Word, whether it be on the firing line (Foreign Missions), in the thick of the fight (Home Missions), or the day after the battle (Ministerial Relief). If we are to properly do our Lord's will, we must have a clear, well-defined idea and understanding of this divine ordinance, the support of the gospel ministry. Under our present departmental arrangement of the work it is so easily possible to become one-sided, supporting only one department. If missions are right, the right extends through the whole field. To push forward the battle, and then neglect the wounded on the field, is not only to commit a gross wrong, but to forfeit our right to divine favor.

These old soldiers are no longer on the firing line or in the thick of the fight, but they are still upon their knees bearing you and your work before a throne of grace; they are still holding on to God in prayer for the unity of His people and the salvation of the world. Their work is not yet done and their support is still due them. This is one of the organized departments of our general work, and, like all the other departments, its support is the obligation of the brotherhood.

Brethren, give your money to Foreign Missions, to Home Missions, to State Missions, to Church Extension, and give liberally; we have never given one-half what we ought to give; but why hold up Jesus a Saviour to lost sinners and refuse Him a comforter to dying soldiers? It is time for us to awake and correct this error. Think of it—\$600 for Foreign Missions and nothing for Ministerial Relief; \$300 for Home Missions and nothing for Ministerial Relief. Anything for any department of missions and nothing for this is wrong. Twenty-five thousand dollars are needed for this work this year. One-half of the year has gone, the day for the offering has gone, and only a little more than one-fourth of this amount has been received into our general fund. One hundred dollars a year is the most we can give any one of the "Old Guard," while some of them ought to have three times this amount.

We plead not only for the old preachers, that they may have the necessities of life, but we plead for the church of Christ, that she may not, by indifference to this sacred obligation, bring reproach upon His name. If your church has not sent something to this work since the 30th of last September, you are behind with your Lord, and we come to stir up your pure mind by way of remembrance. Whatever else you have on hand, for the sake of the old preachers, for the sake of the church, for the sake of the ministry, take this matter up without delay. Given an opportunity, your people will gladly respond to this appeal. Take the offering. Make your exchange payable to Board of Ministerial Relief. Address 120 E. Market St., Indianapolis, Indiana.

A. L. ORCUTT,
President of the Board.

In supporting Home Missions we provide for the future of Foreign Missions as well. For the work of Home Missions is the establishment of congregations which carry on the Master's work in all its phases and in the most effective and aggressive ways.

TALKS ON FIRST PRINCIPLES

The Place of the Gospel

WHAT is the gospel? What particular message has the Christian religion to offer as an adequate solution of the question of salvation? If the evangel is good news, what constitutes it so? What are the redemptive forces and methods necessary to salvation? What facts and principles may we regard as absolutely essential to the existence and working efficiency of a divine gospel? If we cannot all agree on the elements of a universal creed, we can agree on the elements of a universal gospel. It is clear to the most casual student of the Bible that there are certain great central lines of truth running as golden threads through the whole history and development of human redemption, beginning at the fall and ending in the final glorification of the redeemed in heaven. All of the pearls of revelation are strung on these lines. The unbroken continuance of these mighty truths from one end of the Bible to the other may be illustrated by the course of the Mississippi river through the central valley of the American continent. The great river takes its rise in the north and runs like a silver thread through the new world. In the west it is bounded by open prairies, in the south it winds beneath precipitous heights, rolls through marshy swamps, is fringed here and there by dense jungle and heavy forests. It has no regular width, depth or straightness. In one place it thunders through a mountain gorge, in another it is as calm and tranquil as the upper deep on a summer's day. In one place it is narrow, in another broad. Here it is shallow enough to ford, yonder deep enough to float a man-of-war or the hugest of the Atlantic greyhounds. Yet from its source in the north to its confluence with the Gulf of Mexico it is a constant flowing river, the Father of Waters, augmented all along by a thousand tributary streams. So the great truths of infinite love, rising in the bowers of Eden, rolled on through the broad expanse of human history, wound their course through the mountains of promise, plunged into the jungles of prophecy, and reappear at last, clothed in the fullness of an incomparable glory in the gospel of Jesus Christ.

To use another figure, this glorious development of divine history, streaming as bands of colored light across the ages, is resolved back into the original white ray in the person of Him who is the Light of the World, and who, therefore, becomes the all and in all of our faith and hope. Jesus Christ in his Messianic office as Teacher, Atoner and King; in his personal functions as the Way, the Truth and the Life, is the essence and peculiar glory of the gospel of the New Testament. These great pivotal truths that run through the revelation of God, the universal sinfulness of humanity, the necessity of redemption through the mercy of God, the possibility to all of deliverance from sin and death, the presence and power of the reigning God in the world he has made, retribution for sin and an endless life—all of these find their fullest meaning and profoundest interpretation in the incarnation, mission and death of Jesus the only begot-

J. J. Haley

ten Son of God. Christ and the truth concerning him constitute the gospel. The divinity of our Lord once acknowledged and verified, the whole structure of revealed truth stands upon an imperishable foundation, and it gloriously follows that he can save to the uttermost all that come unto God by him. His supreme authority as the Spiritual Sovereign of the world, the cleansing virtue of his atoning blood, his resurrection from the dead, his enthronement at the right hand of power, his coronation in the heavens as Prince and Savior, the necessity of redemption from sin and the grave, and the certainty of a glorious immortality for the ransomed of the Lord, who shall return and come unto Zion with songs and everlasting joys upon their heads—all these follow as the truth of God for human salvation from the admission of Christ's divine nature and Spiritual Messiahship.

This brings us to the great Pauline conception wrought out in the incomparable chapter of the New Testament, the 15th of First Corinthians, where he defines the gospel to consist of the death, burial and resurrection of Christ. It goes without saying that the great Apostle does not mean to affirm that these physical, external, objective facts, although related to the unique experience of a unique person, constitute a gospel of salvation. The facts themselves are but symbols of the truths they represent. The crucifixion of Christ, the cross of Jesus, stands for the love of God, the supreme redemptive force. The burial of Christ represents the forgiveness of sins, the everlasting oblivion of sin when blotted out by the blood of the cross. The resurrection of the Lord expresses the immortality of the redeemed soul, transformed by the power of love, and made clean by the blood of redemption. The love of God for sinful men, the forgiveness of sins as an act of love through the atoning cross of Jesus, eternal life made manifest by the resurrection, these are the items that constitute the gospel of power and salvation as Paul understood the question. Christ the Savior, man the sinner, how Christ the Savior saves man the sinner, covers the whole ground of the New Testament evangel. The Disciples have laid great stress on the gospel as God's wisdom and power. They are thoroughgoing believers in the efficacy of a preached word. To the simple, direct, earnest, enthusiastic and optimistic preaching of this supernatural gospel, in urgent and peremptory tones, they owe their unexampled success in the making of converts and the building of churches.

Walter Scott's familiar classification of the elements of the gospel, while neither exhaustive nor entirely proof against criticism, makes a good working hypothesis for the Christian teacher. Mr. Scott declared that the gospel consisted of facts, commands and promises; three facts, the death, burial and resurrection of Christ; three commands, faith, repentance and baptism; three promises, re-

mission of sins, the gift of the Holy Spirit and everlasting life. The facts are to be believed, the commands obeyed and the promises enjoyed. This alliteration simplifies the subject and makes the gospel plain to the ordinary mind. Three fundamental redeeming facts, three appropriating conditions in the form of divine commands, three experimental promises when obedience brings them into the realm of enjoyment. These points when rightly interpreted include about all the gospel contains. If baptism meant nothing more than immersion in water it ought to be excluded from these essential categories. Since baptism, however, stands for the cleansing of the soul, the purification of the moral nature, without which remission of sins would be impossible, and involves obedience to a command of Jesus Christ, the arrangement on that point must be allowed to stand.

The analysis of our Lord's great commission which he gave to his apostles for the conversion of the world, and the history of apostolic preaching under it, recorded in the Book of Acts, confirms in a wonderful way this simple classification of gospel facts, commands and promises, so familiar to all instructed Disciples. We have three versions of the commission in the three Synoptic gospels. Luke gives us the fundamental facts with one command and one promise: "Thus it behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24:46-47.) Matthew's record of the commission gives us the conditions and methods of salvation a little more fully than Luke: "All authority in heaven and on earth hath been given to me. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days to the end of the age." The record of our Lord's amnesty proclamation to the nations in the appendix to Mark's gospel reads: "Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved, and he that disbelieveth shall be condemned."

We have the substance of the evangel and the complete gospel story in these synoptic records of the commission.

1. The fundamental redemptive facts, the death of Christ for our sins and his resurrection for our justification.

2. The Redeemer's investment with the sublimity of all authority in heaven and on earth.

3. Making disciples of all nations by the proclamation of the Word.

4. Implicit faith in the Christ as Savior and Lord of all.

5. Redemption in his name.

6. Baptism of all disciples by the authority of Christ into the name of the Father, the Son, and the Holy Spirit.

7. The subsequent instruction of all disciples to lay to heart all of the commands of Christ.

8. Promise of the permanent indwelling of Christ, which involves the consciousness of remission of sins and the gift of the Holy Spirit.

This full and finished gospel, as Paul defines it, and the book of Acts exemplifies it, was first proclaimed by Peter on the first Pentecost after the resurrection. He declares that the death, burial and resurrection of Christ was the divine means of human salvation. When the impact of the Holy Spirit smote through this inspired witness upon the hearts of the guilty throng they cried out of the depths of mighty conviction, "Men and brethren, what shall we do?" Peter told them by the same Spirit: "Repent and be baptized every one of you, in the

name of Jesus Christ, unto the remission of your sins, and you shall receive the gift of the Holy Spirit." Paul in the Greek city of Corinth had proclaimed the same supernatural redeeming facts as Peter had done in the Hebrew city of Jerusalem, had declared them in fulfillment of the same great commission, and as Luke tells us, accompanied by the same receiving conditions: "And many of the Corinthians hearing, believed, and were baptized. (Acts 18:8.) As Paul and Peter exactly agree in their statement of gospel facts, they are just as clearly in harmony in their representation of gospel conditions and gospel promises. If any one desires to pursue this question further, he will find

abundant confirmation of all that is here said in the Book of Conversions, the Acts of Apostles, the Holy Spirit's interpretation and application of the Great Commission.

One of the most conspicuous and important of the distinctive features of what the Disciples call their plea has been the restoration and reproclamation of this simple and intelligible and divinely powerful gospel of the New Testament. Their own signal and almost unequaled success in preaching it for seventy-five years amply indicates the truth of their contention, and is a fresh and most encouraging demonstration of the gospel's own plea, that it is the power of God unto salvation to all who believe.

Jesus and the Program of Church Federation

Errett Gates

The aim of the Church Federation movement is the closer fellowship and co-operation of the followers of Christ. It is one of the most important efforts on the part of American Christians to put an end to the weakness and open reproach of Protestant Christendom,—a divided and conflicting church. It is a form of union, and by so much undertakes to answer the prayer of Christ, "that they all may be one." That its object, as expressed in the resolutions of the recent conference in New York, is in agreement with the desire of Christ, will be questioned by few persons. "The object of this Federal Council shall be: (1) To express the fellowship and catholic unity of the Christian Church. (2) To bring the Christian bodies of America into united service for Christ and the world." This embodies the very essence of the spirit of Christ.

But underlying this entire scheme of federation are two vital principles, namely: (1) The recognition of the essential Christian character of those who profess faith in Jesus Christ and do his work; and (2) the duty of all such to co-operate in the doing of those things recognized as truly Christian and in common. Such seems to me to be a true program of Christian union. It provides for (1) the beginning of Christian union in practical service where union already exists in spirit and purpose, and for (2) the practice of Christian union as far and as fast as it comes. A way has thus been found for Christians to begin to work together without giving up anything that any one may hold as distinctive, either in name, plea, doctrine, or organization. The only thing it does call upon the various religious bodies to give up (if they are so unchristian as to hold it) is the gospel of denominational bigotry which declares: "We are the true Church of Christ, and other organizations are not churches of Christ, or branches of the Church of Christ. There is but one church and we are that one. Those who differ from us are apostate; and to federate with them would be to recognize them as Christian."

This spirit, of which the above is an expression, is the same in kind as that which engineered the Spanish Inquisition, sent the Duke of Alva into the Netherlands to crush the Dutch, burned Servetus at the stake, exiled Roger Williams from Massachusetts Bay colony, and drove Thomas Campbell out of the Seceder church. Church Federation does ask those entering into it to give up this spirit, and to cease treating each other as enemies of Christ to be denounced in His name, to be held up to ridicule,

and to be preyed upon and destroyed as apostate. It does ask the various bodies not to permit minor differences in doctrine and organization to unchristianize each other. Why should one body refuse to receive another body whom Christ has received and upon whom he has set his seal in the unmistakable testimony of Christ-like characters and services?

The churches have too long violated the spirit of Christ by dragging into their relationship with each other the spirit of the world and the marketplace. Each has cried up his own doctrine and order by crying down the other's. The outside world has looked on with amusement and contempt. If Church Federation accomplishes nothing more than the cessation of hostility between the churches, and takes away the unseemly scandal of competition in sacred things, it will remove one cause of weakness in the message of Christ.

What would be Christ's answer to the religious body that should say: "We cannot co-operate with the denominations in this Federation movement, because to do so would be to treat them as Christian, when they do not bear a New Testament name or copy the New Testament form of organization, or teach the gospel just as we do, who are truly Christian. We recognize the good they are doing, the souls they are saving in this and other lands; but we cannot federate with them, for that would be to declare as legitimate some things we have come to destroy." Christ's answer would be that which He made to the Disciples when they came to him, saying: "Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us." But Jesus said: "Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us."

Why Christians for all these centuries have forgotten the largeness and consistency of the spirit of Christ, is beyond comprehension. Why they have quoted familiarly the saying of Christ, "By their fruits ye shall know them," and have applied it as a test to everything but the relationship of Christians with each other, is still more perplexing. How any professing Christian can find sanction in the spirit and teaching of Jesus for sectarian isolation and pride, is the marvel of sectarian perversity. Such narrowness in a Christian of the twentieth century makes the Phariseeism in a Jew of the first century seem charitable in comparison with it. The tithing of mint, annis

and cummin seems defensible in a Jew of the first century, in comparison with the sanctifying of names, opinions and organization in a Christian of the twentieth century. The God of Mt. Gerizim or Mt. Ebal was scarcely less spiritual or Christian than the God of "our denomination," or "our brotherhood," or "our peculiar views." Both fall short of the conception of that God who is spirit, and must be worshiped in spirit and in truth. I cannot conceive of a God who is so partial to "our peculiar views" that he will withhold his presence and help, or advise us to withhold our co-operation from other religious bodies until they accept "our position." I could not have much confidence in a God who should limit his saving co-operation to a million people, when many millions were pleading for his co-operation and were doing their best to carry out His purpose in His way in the uttermost parts of the earth. The logic of federation is very simple. If the God and Father of our Lord Jesus Christ is working with the various religious bodies to will and to do, of His good pleasure, who am I that I should be more select in my company than God, and refuse to co-operate where he co-operates.

The Home Board calls for \$200,000 this year to enable them to take up fields of pressing importance. In the midst of general prosperity in things material as well as spiritual it seems little short of criminal for a million and a quarter of Disciples to answer so feebly and fitfully for really pathetic appeals of their brethren for help in building up Zion on the outposts. Our Home Board has done a noble service in the years that are past, and we should provide liberal things for the Mother society in this year of plenty and of pressing need.

The life or death of more than one struggling little church depends upon the offering for Home Missions the first Lord's day in May. Since the beginning of the calendar year the Acting Board has been compelled to refuse appeals to take up new work. Scores of anxious congregations are awaiting the answer of the brothers in Christ to the appeals they have made through the appointed agencies. The offering for Home Missions should be made with these appeals in our ears, these open doors before our eyes, and with prayers for the scattered sheep upon our lips.

May 6th is Offering Day for Home Missions. Let every church make provision for a liberal offering.

Comforting Lessons from the Women at the Tomb

Ida W. Harrison

Of all the women who followed Jesus, the most notable is that group who are spoken of as "the women which had followed Him from Galilee," who ministered to him of their substance. They stand dimly in the background during his journey along the highways of Galilee and the hillsides of Judea. The names of only five of them are given—the rest are vaguely mentioned as "many other women," and "the women which had come up with him out of Galilee." It was not until the testing time of the close of the great tragedy that their unfaltering love and loyalty bring them into the foreground; then from the moment when Jesus, on his Via Dolorosa, touched at their lamentations, said, "Daughters of Jerusalem, weep not for me!" to the glad hour when their voices first uttered the words, "He is risen!" they stand forth crowned with his commendation, honored and glorified as his chosen messengers. Note the gracious words he speaks to them, when their dazzled eyes first saw him—words of joyous salutation, "All hail!"—of tender concern, "Woman, why weepest thou? Whom seekest thou?"—of blessed comfort, "Be not afraid!"—words of trust and confidence, "Go, and tell my disciples"; and compare them with the sorrowful reproofs he had to utter to his chosen followers, whom faith had failed: "O fools and slow of heart to believe all the prophets have spoken!" to the two travelers—"Be not faithless but believing," to Thomas; and we are told that he upbraided all the twelve for their unbelief and hardness of heart.

Why was it, that to these women was granted the greatest honor ever bestowed on mortal, that to their eyes was given the first vision of their risen Lord, to their lips was committed the first proclamation of the great central truth in the world's history—the resurrection of the Lord Jesus Christ?

I suppose we all have tried in some poor fashion to picture the resurrection to ourselves. I have always been glad to think that it happened in the springtime, and that it happened in a garden. I love to think there were trees, clothed in tender green, that there were flowers, tended by that gardener for whom the weeping Mary mistook her Master. And we all love to muse on the angelic witnesses of that victory of love over death. At the birth of Christ and at his resurrection, it seemed that heaven could not hold its hosts. When the angel told the shepherds of the divine babe, suddenly the heavenly multitude united in that one strain of celestial music that has ever been heard on earth. And so, I think, on that Easter Morn long ago, heaven must have sent its hosts to rejoice at the crowning close of redemption; and now and then was vouchsafed to some heart, purified by love and faith, a vision of the angelic visitors. Some saw that splendid angel of the Lord, whose countenance was like lightning, and his raiment white as snow, who rolled away the stone from the sepulcher and sat upon it. Others saw the

young man within the sepulcher, sitting on the right side, arrayed in a white robe. Others, on the outside, saw two men standing by them in dazzling apparel. And Mary, looking in the tomb, saw two angels in white, sitting one at the head and one at the foot, where the body of Jesus had lain.

But I love best to picture that great scene against a background of hurrying women; women on their way to the tomb, woman weeping and forlorn, with her pathetic cry, "They have taken away my Lord, and I know not where they have laid him!"—eternal type of womanhood without Christ!—women trembling and



"Still o'er these scenes my memory wakes
And fondly broods with miser care,
Time but the impression stronger makes,
As streams their channels deeper wear."

amazed as the incredible news dawned on their hearts—women going quickly with fear and great joy to tell the tidings to others.

When we study their hearts from the brief flashes of light the divine record throws on them, we can truly say of them as Jesus said of the sinning woman, that "they loved much"; and their love, like all true love, sought its vent in service. It had that strain of loyalty which made them cling all the closer to the beloved one in storm and darkness. They trod the way to the cross with him; they stood about the cross till the end; they followed him to his burial; and when the sunset hour sounded, and the rigid Jewish Sabbath began, and they saw him laid in the tomb with the simple process of embalming unfinished, and the great stone rolled in front of the opening—not until then would they leave him; and as they went back to the city, they resolved to return and complete the work as soon as the strict day of rest was passed.

We can imagine them during the joyous stir and stately ceremonial of that Passover Sabbath, with hearts mourning for him whom they had trusted as the Redeemer of Israel; but, unlike the disciples, who did nothing but mourn and weep, they were intent on rendering the last little service of love to their Lord. So we read, that as soon as the Sabbath was past, they came in their eagerness "while it was yet dark" to complete the embalming of his sacred body. So we find in them, love eager for service, even the small service.

Just here we find one of the reasons our Lord so signally honored them. One of the primary lessons of service is, that but few can do the great thing, many must do the small thing. It has been claimed that because so much of woman's time is devoted to little ministries, that she is not capable of serving in great things also; but such is neither the teaching nor the example of our Lord, who pronounced a blessing on one who would give a cup of water to a wayfarer, or speak kindly to a little child. Note how scrupulous he was in performing the small duty, even in the presence of some of his most splendid acts. When he multiplied those few loaves and fishes into a feast for thousands, he did not forget to command that the fragments should be gathered up, so that nothing, even broken pieces of bread and meat, should be wasted. When he raised the daughter of Jairus from the dead, only he remembered her bodily needs—"He commanded that something should be given her to eat."

And when at his potent call, even the three days' inmate of the tomb waked to life and staggered out, bound hand and foot with grave clothes, only Jesus in that wonderful hour remembered the comfort of Lazarus; he commanded that the cloths in which he was wrapped should be loosed, so that he might move and walk.

And the model for all ages for perfect giving, who was it but the widow, she of the two mites, of whom he said, "Of a truth, this poor widow hath cast in more than they all." The small gift, the little service, with love for their motive, are counted great by him who looketh on the heart!

As these women of Galilee hurried to the tomb of their Lord, a thought struck them as chill as the early dawn of that spring morning. They remembered the great stone they had seen placed at the door, and they asked each other, "Who shall roll us away the stone from the sepulcher?" They knew that their feeble strength could not move it, yet they neither paused nor turned back from their self-appointed labor of love. So here we have another lesson we might learn from them—love that presses on in spite of obstacles.

When Paul wrote to the church at Corinth of his desire to visit them, he said he could not leave Ephesus then, because a great and effectual door had been opened to him, and because there were many adversaries. I love to think

that the great apostle remained at his post, not only because of the opened door, but because of his many adversaries. Every strenuous soul feels that times of difficulty and danger are times for greater devotion and more earnest labors.

And is it not true that in the face of discouragement and peril, when there is a lion in the path, or the door of entrance is closed by a great stone, that the spirit of prevailing prayer is born? I have noted in reading the lives of soldiers how often they pray before battle; the same feeling that drives them to the feet of God in prayer, also impels God's workers when faced by some seemingly insuperable obstacle into new fervency of supplication for divine help; and in such experiences come the deepest realizations

of the certainty of God's love and God's care.

And we not only find in this group of women the love that clings all the closer to the beloved one in darkness and danger, the love eager for service, no matter how small, the love that presses on in spite of obstacles—but when the incredible news is told them we find instant belief; when the command is given them, we find instant obedience; there was no lurking chill of doubt in their hearts as there was in the apostles', when "they believed them not"; they counted their message as "idle tales." "He is risen, he is not here," was accepted without doubt or question. And how perfect was their obedience when the gracious command was given them! Though trem-

bling and amazed with the natural fear of the supernatural, "They departed quickly with fear and great joy"—"They did run to bring the disciples word."

Here we find another reason why these women were so honored by their Lord. The love that obeys without cavil or question is indeed the love that believeth all things, and says, "I can do all things through Christ who strengtheneth me." May we not all strive to reach this high ideal of love, and thus make each morning of our lives an Easter Morn, when we shall go forth to walk in newness of life and fulness of service for him who redeemed the womanhood of the world from her low estate?

Lexington, Ky.

Our Cities Hungering for the Gospel of Christ

William J. Russell

The city is a miniature world. The population of our country is rapidly tending toward these great nerve centers of our civilization. Forty years ago but one in eight lived in cities; twenty years ago but one in five, now it is one in every three. And that, too, on a basis of eight thousand and upward to a city. The evangelization of these highly concentrated fields of labor is one of the most difficult and perplexing problems of modern times.

1. Because of the heterogeneousness of the population. In every one of our cities the foreign element is more and more a part. In the midst of these many nationalities, atheism holds up its haughty head as daring and defiant and reckless as marked the godless era of the French Revolution. Catholicism feeds upon this unregenerate humanity, and from this source finds its chief strength. It thus becomes very difficult, if not impossible, for influences which would otherwise be generally pervasive to reach and mold these strange and varied elements, which go to make up the composition of the city.

2. The city is a difficult field because here the devil has his throne and his realm. Every saloon, brothel, low theater, and gambling den is a synagogue where Satan is found. Words are inadequate to describe the darkness of this monster evil. Heaven's own thunder has not voice enough to utter the curse it deserves. It destroys all that is strong in manhood, all that is beautiful in womanhood, all that is sweet and sunny in childhood! It is the great hinderer to the advancement of the Kingdom of Christ. And especially is this true in the evangelization of the city.

3. The city is the center of worldliness, holding the throne of all of those social customs which are opposed to the development of a high order of Christian living. Mr. Ruskin in his *Ethics of the Dust*, describes a wonderful valley of diamonds, which to the artist critic is a vision of our Mammon age. To us it is a picture of the evils of society as found represented in the modern city. Evils like a huge valley, lies among the mountains of society, sometimes high up among the respectable classes; and frequently it is filled with hazy, fleecy notions regarding right and wrong which betray the unsuspecting to their ruin. Intemperance, including card playing pushed to extremes; whist clubs of the gentler sex, meeting morning, afternoon, or evening; progressive euchre, playing for favors or prizes; wine freely flowing amidst hilarious excitement and seeds of

ruin sown, with luxurious dress-display, flashing jewelry and frivolity—these are some of the great serpents, which assume endless forms and appear in endless broods, and which transform their victims into their own green and slimy image. Whoever enters this valley finds it difficult to escape. It is full of desolation and death. The influence coming therefrom is a hindrance to the extension of the Kingdom of Jesus Christ.

I have simply noticed a few of the things that make city evangelization a difficult work. When Paul stood in ancient, cultured Athens, his spirit was stirred within him as he saw the city wholly given to idolatry. Are we moved to tears as this sad spectacle of moral degradation in our city life presents itself to our vision? Ancient Athens lacked nothing of culture and learning. Philosophy and art were patronized and prospered, and yet Athens' greatest need was the plain preaching of the crucified, risen and exalted Christ, calling all men to repentance. And so our modern cities need nothing so much as the simple, unadorned story of this same risen and exalted Savior of men.

To supply this need is the work, at least in part of the American Missionary Society. It is the mother of our co-operative mission work. In the words of our beloved B. L. Smith, "The great purpose is to win the great foreign populations; to mold our cities into the likeness of the character of our King; to teach our divided Protestantism the plan and the platform of Christian union." The influence of this society in accomplishing this work cannot be bounded by national lines. Like that of every other great moral agency, profoundly efficient in the healthy development of our national life, the American Missionary Society, must be recognized as one of the forces that combine for the welfare of the human race.

As a religious people we occupy a Bible position, and should make the power of our plea felt in all of these great centers of population. This can be done through the agency of the churches and the American Missionary Society. The hand of God has been in our religious movement from the beginning, solving the problem of unity on the original basis and constitution of the church. Our plea is adapted to the wants of a divided Christendom. There is a moving away from old standards. Old beliefs and old themes are boldly challenged. Men are claiming the right to think for them-

selves. That which harmonizes with the truest rationality is most readily accepted. And here is the strength of the plea of the Disciples of Christ. It captivates, it wins. The people are susceptible to the molding influences of these grand principles. In little over ninety years the people having the restoration of New Testament Christianity in charge have grown to a million and a half adherents. The census gives them the largest proportionate numerical increase of any religious body in the United States. And this means that they have unequal access to the people; that their plea commands itself wherever it has been presented, and that the simple gospel they bring wins the ears and hearts of all. With this plea we must enter the leading cities of the various states in the Union. The people are longing for something definite in Bible instruction. The Christianity of the New Testament satisfies both the learned and unlearned. It alone can save for Christ these concentrated fields of labor. The great work that has been accomplished by the American Missionary Society already is sufficient proof that she is worthy of our most ardent support. Shall we not heartily co-operate with her in this great work? Appeals come in from many cities where a little band of brethren have gathered. Help now will soon make them self-sustaining churches. In the words of Dr. Lyman Beecher: "Now is the nick of time. In matters which reach into eternity, now is always the nick of time. Let us be up and doing before it is too late."

Attention is now being turned to the May Offering for Home Missions, which, by general consent, has the right of way through April and May. Our Home Board has planned a campaign of education this year with a view to securing an offering of at least \$200,000. We believe the churches should place this comparatively meager sum in the hands of the Acting Board of the American Christian Missionary Society in order that it may be able for once to meet the appeals from all quarters of our land.

Miss Ada Forster, who has taken a course in the Chicago Missionary Training School, may be secured for work as a pastoral helper during the summer and fall. Address her at 4949 Indiana avenue, Chicago. She is experienced in such work in this city.

S. H. Bartlett of Cleveland, is assisting the church at Clinton, O., in a ten days' meeting.

Historical Sketches of Chicago Churches

Evidences of Slow But Sure Growth That Fore-tell a Day of Better Things for the Churches of Christ in Chicago



The Jackson Boulevard Christian Church.

THE JACKSON BOULEVARD CHURCH.

The West Side Christian Church was organized Oct. 26, 1873, with about thirty-five members. It first met at the corner of Throop and Adams streets and had a wandering life, until in 1878 it rented fifty feet on Western avenue near Congress street and moved a frame church building thereon. Afterwards it bought the

ground and spent over \$5,000 improving the building. In 1891 the church purchased 72 feet on Jackson boulevard and erected the basement of their present structure, and worshiped therein until about five years ago when the upper structure was completed. The church property is worth about \$50,000.

George G. Mullins organized the church and preached for it about a year. About a year thereafter Knowles Shaw, the great evangelist, preached to the church on Sunday afternoons. In 1876 A. J. White ministered to the church, leaving in 1878. After that the church received the gratuitous services of numerous preachers. A. J. Laughlin took charge for about a year, when severe sickness compelled him to leave Chicago. J. H. Wright, state evangelist, succeeded, remaining a year. F. M. Kirkham then filled an engagement of three months, after which one of its members, Barton W. Johnson, editor of *The Evangelist*, preached for some time, until in 1882 he induced John W. Allen to take charge. From that point the church flourished during the thirteen years of his ministry. He was succeeded in August, 1895, by J. H. O. Smith, who resigned July 18, 1897. Bruce Brown followed in January, 1898, with a successful ministry lasting two years. Then after an interval John W. Allen returned and witnessed the building and dedication of the church auditorium, and left to take charge of the First Church on the South Side. In September, 1901, by vote of the West Side Church and of the Union Christian Church, worshipping at the People's Institute, an amalgamation was effected, the church name being changed to the Jackson Boulevard Church of Christ. Roland A. Nichols became pastor of the combined congregations. He resigned December, 1902, and was succeeded by S. Lloyd Darsie in February, 1903.

There are now over 800 members on the roll. A goodly number of the former members have assisted in forming other congregations. Four of the charter members are still connected with the church: Mrs. D. M. Clark, Mrs. M. A. Harris, Edwin Stewart, and Mrs. Maggie Veite.

The Jackson Boulevard Church occu-



The Choir and Male Quartet of the Jackson Boulevard Christian Church.

pies a unique position in the Chicago brotherhood. It is the oldest church. It is also the largest in point of membership. Like the Jerusalem Church it is the mother of churches. There is scarcely a church in Chicago that is not directly or indirectly indebted to this congregation. Three or four churches have been taken bodily out of its membership,



S. Lloyd Darsie,
Pastor of the Jackson Boulevard Christian Church.

and it still continues to flourish. It has had perils from without, and perils from within. It has demonstrated its fitness to survive. It has a unique collection of banners denoting its interests in the united work of the Chicago brotherhood. These trophies represent supremacy in numbers, interests, giving and athletics. It has the largest Bible School, the largest auditorium, the largest Endeavor Society of any of our churches. The indebtedness on the new building has long been a menace to this congregation and to our cause in Chicago. The mortgage has been steadily reduced year by year to \$10,000.00. In the last three years the church has contributed \$7,300 to reduce its obligation, in addition to a current expense budget each year that aggregates \$6,000. A large pipe organ was placed in the auditorium and paid for in cash last April. Church visitors have frequently remarked that with one exception (the Presbyterian Church) the Jackson Boulevard Church has the largest Sunday evening congregation of any of the West Side protestant churches. A splendid meeting has just closed at this church with 62 additions. The meeting was under the direction of C. A. Young of the Christian Century. The church is now in the best position it has ever been in to do a united and aggressive work.

THE EVANSTON CHRISTIAN CHURCH.

The Evanston church was organized early in the year 1896, after a meeting of eleven weeks, conducted by E. W. Darst. Several of the preliminary meetings, preparatory to the organization, were held at the home of Mr. and Mrs. M. O. Naramore, who are still active members in the church. The congregation worshipped in public halls for eight years, during which time little real progress was made. About three years after

the organization a building fund was created, with the idea that when the opportunity to purchase property presented itself the church would be ready to act. The chief promoter of this fund was Mr. W. J. Schatz, the present chairman of the official board. Other business men, working zealously and continuously with him, contributed much to its growth. Among these were W. G. Sickel and W. H. Cook. Too high a tribute can scarcely be paid to Bro. Sickel for the inspiration of his example and untiring efforts during the most critical period in the history of the congregation. Without him, if the battle had not been lost, it would have been won with much greater difficulty. In August of 1903 the church was able to purchase a corner lot near the center of the town, at a remarkably low figure, because of the building fund which foresight had made possible. A building was at once planned, but instead a church property was purchased from the Congregationalists in January, 1904. A property fully worth \$7,000 was purchased for \$3,000, and about \$700 worth of improvements have since been made. The vacant lot mentioned above is still held by the congregation and is conceded to be worth at least \$3,000. All this property is paid for, and is held absolutely free of encumbrance. Much of the financial success of the church in recent years is due to the wise planning and generosity of N. H. Cartinhour of Rogers Park. He is now a member of the executive board of the C. C. M. S. The men who have served the church as pastors are E. S. Ames, A. L. Chapman, E. W. Darst, W. C. Payne, Pres. E. V. Zollars, then of Hiram College, and Walter D. Ward, who is now serving his fifth year. The church has had an extremely hard struggle, but is now steadily advancing, both in numbers



The Christian Church of Evanston.

and spiritual strength. The present enrollment is about 110 resident members.
W. D. W.

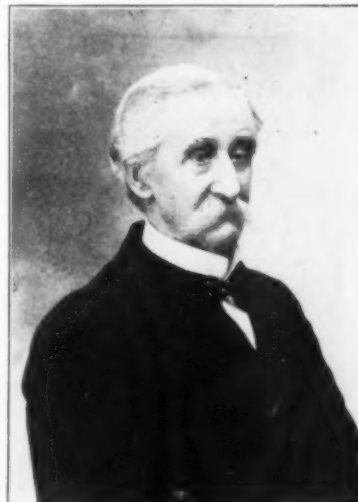
ALBERT LARRABEE.

Albert Larrabee was born in Danville, Maine, May 20, 1831. He died in Chicago March 29, 1906, after a lingering illness through several months.

Mr. Larrabee received his education at the academy in Auburn, Maine, and there married Hannah L. Bourk, Oct. 2, 1853. Of this union were born six children,

four of whom are left with their mother to mourn his death.

In 1856 Mr. and Mrs. Larrabee moved to Macon, Mo., where they lived for twenty years. Here he was interested in the public and political activities of the community, serving as the first postmaster of the town, and afterward as mayor for six years. In Macon Mr. Larrabee prac-



Albert Larrabee,
Superintendent of City Missions, who died March 29.

ticed law and engaged in the fire insurance business until his removal from the city in 1874.

At that time, after half a year in St. Louis, he came to Chicago to continue in the insurance business in this city.

Mr. Larrabee united with the Christian church in 1866. Immediately he became earnestly enlisted in church activities, being one of the organizers of the Christian church of Macon. For many years he was an elder there. After his removal to Chicago he became one of the staunchest supporters of the church here. He was especially interested in building up new congregations, and so much so, that during the last years of his life he served as the superintendent of city missions for the Christian church. There are few congregations in Chicago which have not at some time received the benefit of his good judgment, his guiding counsel, his encouraging good cheer and patient labor.

The funeral services were held at the Monroe Street Christian Church, Sunday, April 1. George A. Campbell, C. G. Kindred, W. F. Shaw and A. T. Campbell participated in the services. Music was furnished by the male quartet of the Jackson Boulevard Church and a double quartet of the Monroe Street Church.

After an interview shortly before Mr. Larrabee's death, George A. Campbell wrote of him:

"During the last twelve years I have seen him in many Sunday Schools, made scores of calls with him, eaten with him, tramped the city's walks and the prairies in his company, have often been with him in committee work, have heard him in religious gatherings of all sorts; so I know him well. He is always the man of peace.

"Never does he become bitter, antagonistic or excited; but is always prudent, poised, possessed. He is a man of peace; faith is his without a conflict, and he comes up to death as to a friend."

Englewood Church Characterized by Missionary Zeal

(Condensed from a historical sketch of the church, read by Mrs. A. McCracken, one of the pioneer members, at the twentieth anniversary of the founding of the church.)

There were ten charter members of the Englewood church belonging to three different families: Sister Calkins and her sons, Rollo and Ed, with their wives; Brother and Sister Palm and their daugh-

ter, Eudora, and Brother David Caldwell and his wife. That night, when I went to my little boarding place, a young lady asked me if there were any young men in the church. I told her there was only one. She seemed to conclude that the dogmas of her own larger church were satisfactory and decided not to change membership.

The room where our church met was used as a public school room week days, and we sat at the school desks, and if a sermon became uninteresting we could study the exhibit of school work on the blackboards. Now we have only our stained glass windows to look at.

The first pastor was voted a salary of \$50 a month. I say voted that much, because I remember he used to read to us his monthly reports, which would conclude with the statement, "There is so much due on the pastor's salary, and he needs it." Doubtless all the succeeding pastors at times could have made a similar report. The pastor's salary has increased from \$600 to \$2,000 a year, and the budget from \$700 to \$7,000. For several years we were helped by the State Missionary Board.

Brother Cogswell, the originator, was followed by Brother, Sharpe, the eloquent, who was with the church a short time. During his pastorate we moved to the old Memorial Hall, 63d and Princeton avenue. There the writer first served as janitress, for, as in the early churches, though there was a diversity of gifts among us, yet there was one gift which each must possess, however little he

begged! Well, we made it easier for some rich people to enter the kingdom of heaven. How we planned and discussed each part of the church and its furniture, and watched its construction! And was there ever anything as nice as



C. G. Kindred,
Pastor of the Englewood Christian Church.

its yellow windows, its oak and green carpet, and the green curtain in front of the baptistry seemed to us?

Ten charter members—now we have an actual membership of 450, or 45 times as many but in the meantime, there have been over 1,400 different names enrolled. Little did those ten think that they were starting a work that in twenty years would enlist 1,400 people, or enough to form a country village. And this is only the beginning of an arithmetical progression.

These ten met in an upper room on 63d street and organized the church Sept. 20, 1885.

At the first board meeting there were four members present, being enough for a chairman, a secretary and a treasurer, and leaving one non-commissioned person.

At the second board meeting they appointed a committee on relief and aid, though who could have needed relief and aid more than themselves it would be hard to tell.

Nov. 15, 1885, a few members of the church met in the schoolroom on 63d and Dickey streets and organized the Sunday School. There were enough present to make a full quota of officers, but probably not many more—perhaps not more than fifteen in all. Now we have an enrollment of 500, but it is impossible to tell how great a number may have been on the Sunday School books during the intervening years.

My first introduction to the church was at a little gathering at Sister Calkin's house, where the whole church was making preparations for the first Sunday School Christmas entertainment. They were stringing popcorn, making candy bags, etc., and working as earnestly as if the school consisted of 500 instead of 5 or 6 children.

At this little gathering there was a complete lack of formality, and we had a good, pleasant, social time, as we did at all our social meetings.



The Englewood Christian Church.

might covet it, and that was the ability to sweep, light and open the church, for we took turns at it, even after we got into the Dickey street church.

Aug. 1, 1886, a committee, consisting of Rolla Calkins, Dr. Pettet and Dr. Westerfield, were authorized to purchase the lot south of 64th street on Dickey street. That was doing pretty well for a church less than a year old.

Then came Dr. Belding, the builder.

How he begged, and how we all



W. R. Moffett,
Pastor of the Ashland Avenue Christian Church.

its yellow windows, its oak and green carpet, and the green curtain in front of the baptistry seemed to us?

We grew thoughtless with the years, and sometimes, with very poor taste, made fun of the bridge that carried us over, because its architecture was a little peculiar, but it answered our needs, and its defects have been hidden by the draperies of many pleasant and sacred memories.

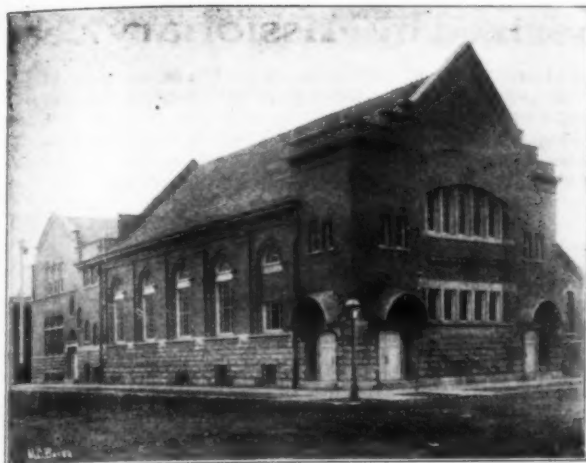
Some time during 1887 the City Mission Board was originated by Mr. Child and Dr. Belding. When Dr. Belding had accomplished the work of building and establishing the church, he was succeeded by Brother Hayden, the blameless, a man of such purity of character and life that the worst that we could ever say of him was that he remained an old bachelor after living four years in Englewood.

He was succeeded by Brother Haynes. After Bro. Haynes came Bro. Cantrell, the silver tongued—and after him—well, you know what the famous Frenchman said before the French Revolution—"After me the deluge." After Cantrell came Kindred.

So these have been our preachers: Cogswell the originator, Sharpe the eloquent, Belding the builder, Hayden the blameless, Haynes the sensible, Cantrell the silver-tongued, and Kindred the irrepressible. Kindred who is like a clear, bright health-giving day, breezy and full of sunshine. One must surely be a subject for a religious infirmity who does not feel better for the tonic of his heartiness and joviality.

The Englewood church is organized at present with S. A. Dean, chairman of the board of elders; Ira H. Culp, chairman of the board of deacons; Mrs. Walter Ran-

(Continued on page 340.)



Monroe Street

In the year 1887 a mission Sunday School was begun in Occidental Hall, which had its incipency in the Western Avenue Church of Christ, of which J. W. Allen was then pastor. The mission was supplied with officers and teachers for about five years by the Western Avenue Church. Eventually the work was turned over to the City Board of Missions, under whose auspices it continued until it was organized into a church.

It became evident that we had before us a great opportunity, which we were not grasping; that we were being strengthened in numbers, and that many hearts were developing spiritually in our little company. In our judgment the time had come when our work should be established on a more permanent basis. Preparations to this end were begun in 1891; the situation was very carefully canvassed, and after much earnest deliberation, the lot at the corner of Monroe and Francisco streets, was chosen as the most suitable location for our church home. A church expense fund was started, with a view to the engaging of a suitable man to lead us in our enterprise. Those most interested in the larger work and who stood so nobly back of it, and to whose liberality and faith is due in a large measure the success of this work, were: C. F. Saunders, J. H. Trunkey, W. G. Morris, C. M. Mershou, J. H. Norton and Virgil Fry. These brethren and their fellow-workers were very much in earnest, and ere long our new church home was ready for occupancy. The new building was a modest brick chapel with a seating capacity of 300, and cost \$3,500. It was occupied April 24th, 1892. Bro. J. M. Ingram, who had been called to the new pastorate, was assisted in these, our birthday services, by Rev. J. A. Adams, of the Congregational church, and Bro. Haynes-Smart. Bro. Ingram, in his message that day, laid stress upon the thought that when we had lost faith in man, it was God's time to help. With this thought our new work began. Splendid work was done by Bro. Ingram during his comparatively short pastorate. The church was greatly strengthened and built up, spiritually and numerically. He found us with a membership of about 40, he left us more than 150 strong. The Sunday School had grown rapidly under the genial and wise leadership of Bro. W. G. Morris, and to this work with the young



A. T. Campbell,
Pastor of the Monroe Street Church.

people, a great deal of our success was due.

In 1895 Bro. Edeson succeeded Bro. Ingram. Under his leadership, the union of what was then known as The First Church, situated on Oakley boulevard, with our congregation, then known as the Garfield Park Church, was accomplished. And while this union did not swell our church roll to any great extent, it brought to us some choice spirits, among whom were Bro. and Sister Larrabee. Bro. Edeson was loved by all who knew him. He led the church to a larger and deeper life. He devoted much time and a large amount of energy to the building up of our missions, and was instrumental in organizing the Douglas Park Church. Though severely handicapped by poor health he struggled bravely on, until he was forced to lay down the burden. He left us amid the deepest regret, and not long afterward God called him home.

Bro. G. F. Smith followed soon after

Church of Christ

and did a good solid work. After he left us Bro. C. A. Young, editor of the Christian Century, who had been frequently of great service to us by stepping in and helping at critical periods, took up the burden, but could not, owing to other tasks, give all of his time and energy to the work. During the year Bro. Young was with us he inspired the church to larger things and put new life into it. At the end of the year, owing to pressure of work, Bro. Young was forced to relinquish this work.

Soon afterwards, Bro. C. C. Morrison came to us from Drake University. Under his leadership a more aggressive work was started, which resulted in quite a number of additions to the church. Bro. Morrison made a distinct impression on the community during his first year's pastorate. He was ably assisted by his brother, Hugh, in the pastoral work. A very successful meeting was held which resulted in a large ingathering. This gave impetus to the movement for a larger and better church home. Our thoughts were turned seriously in that direction. Bro. Morrison pressed the matter, and led us in this larger enterprise. Plans were drawn and the movement once launched, was vigorously pushed by our pastor, who practically carried the whole burden. The new building was completed in the fall of 1901. Special dedicatory services were held on Sunday, Nov. 3d. Bro. Morrison preached the sermon in the morning; in the afternoon an interdenominational neighborhood service was held, and at night the Rev. Frank W. Gunsaulus, D. D., preached to a more than crowded house, many being unable to obtain admission. Thus we entered upon a new period in our career. The new building will seat comfortably five hundred, has good Sunday School and prayer meeting accommodation, and was erected at a cost of \$21,375, of which \$11,500 remains unpaid. Bro. Morrison practically assumed the financial burden, and the success of the enterprise was altogether due his wise planning and careful management. The work progressed nicely, and the future seemed rich with promise. Our pastor had long been desirous of taking some special work at the University of Chicago, and felt if this were to be accomplished, it must not be delayed, so he laid down the work, feeling unable to carry the

(Continued on page 340.)

Hyde Park Church Occupies Unique Place

The Hyde Park Church of Disciples of Christ was organized under the leadership of Herbert L. Willett and Professor W. D. MacClintock, of the University of Chicago, in October 1894. The American Christian Missionary Society paid the



W. C. Cook,
Member of the Board of the Hyde Park Church.

salary of the pastor, Dr. Willett, during the first year and continued their aid in smaller amounts three or four years longer. The nucleus of the membership was a few university students, and perhaps twenty people in the neighborhood. For the first five years the church met in the Masonic Hall on 57th street, and while it was a pleasant meeting place, it had the inconvenience of being upstairs, and not the permanent home of the congregation.

After three years Dr. Willett resigned the pastorate to give his time more completely to his university work and to the interests of the Disciples' Divinity House. Errett Gates, then pastor of the church in Grand Rapids, Michigan, was called to take up the work. He continued three years and succeeded in building a

church on the lot owned by the Divinity House at the corner of 57th street and Lexington avenue. This building, considered a temporary structure, cost about \$7,000, and has served the purpose of the church to the present time. The location being just across the street from the University of Chicago and in the beautiful residence district of Hyde Park, gives prominence and promise to the work of the church.

In 1900 the present pastor, E. S. Ames, began his work, devoting part of his time to instruction in the department of philosophy in the University of Chicago. During this pastorate a floating indebtedness of \$2,000 has been paid, and the income for all interests has reached about \$3,500 a year. Recently a special fund of \$5,000 has been pledged to pay all the remaining indebtedness on the building, and to make a contribution of \$2,250 to the permanent endowment of the Divinity House.

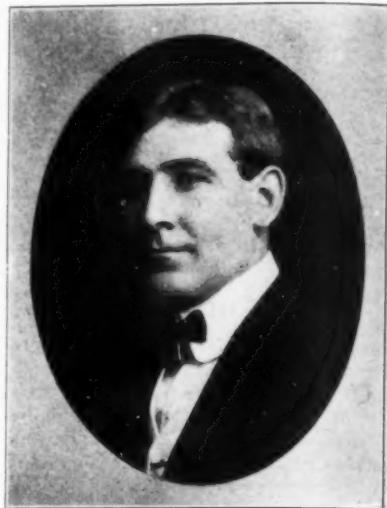
The membership of the church has steadily grown from the first, though practically one third of the membership changes each year. This large annual shift is only in part due to the student membership. It is characteristic in a marked degree, of all church work in Chicago. There are at present 140 members of the church and six members of



Hon. O. T. Stewart,
Member of the Hyde Park Christian Church.

the congregation. A very carefully revised address list of active members is printed each year.

The church has a strong missionary spirit which is shown in the contribution to the various missionary enterprises of



W. R. Faddis,
Member of the Hyde Park Christian Church.

nearly \$500 a year. This represents more than \$3 per capita for the entire membership. The plan of raising this fund is for each member to contribute as much each month to missions as he contributes each week to the current expenses. These pledges are secured by individual solicitation, and no reliance whatever is put upon special collections. All pledges are put into the common fund, which is apportioned by the official board to the various missionary enterprises. This results in proportionate and deliberate giving each year to about twelve different interests.

The work of the Sunday school has come in recent years to a marked development. During the past two years, (Continued on page 338).



Edward Scribner Ames,
Pastor of the Hyde Park Church of the Disciples.



The Hyde Park Church of the Disciples.

First Church Looking Forward to Stately Building

The First Christian church as it exists to-day has the name, First church, because it is in the line of direct descent from the old First church which was organized in 1850. The present organization was effected in 1899. In the be-



Herbert L. Willett,
Minister of the First Christian Church.

ginning its membership was composed almost entirely of persons who as individuals, had for various reasons, left the Central church on Thirty-seventh street and Indiana avenue.

Some of the ladies who had thus withdrawn from the Central church met in a social way several times early in 1899. Finally a conference, attended by about thirty-five persons, was held in the home of Mrs. J. M. Dawson on March 1. The suggestion that they proceed to effect a church organization was enthusiastically approved. The necessary committees were appointed and a meeting place was secured in the Sixth Presbyterian church on Thirtieth street and Wabash avenue. The enrollment of members went on rapidly.

April 16, 1899, Frank Gill Tyrrell was called to the pastorate of the newly organized church. He accepted the call and was installed as pastor June 4. The address on that occasion was made by Dr. J. H. Garrison of St. Louis, other ministers participating in the service.

A Ladies' Circle, Y. P. S. C. E. and Sunday school were soon organized after the beginning of the work. Mrs. J. M. Dawson, was chosen superintendent of the Sunday school and continued in that office until March, 1904, when she resigned and was succeeded by H. D. Wright.

At first the affairs of the church were administered by an executive committee composed of Messrs. C. S. Roberts, H. S. Derby, Dr. J. C. Lindsay, Mrs. E. M. Bowman, Mrs. Lenehan and Mr. and Mrs. A. A. Devore. In June an official board was elected and organized with C. S. Roberts as chairman. January 14, 1900, the congregation moved to Grand Boulevard Hall, where the work proceeded with even greater success than at Thirtieth street and Wabash avenue.

August 18, 1900, F. G. Tyrrell resigned. In May of the next year, J. W. Allen, former pastor of the Jackson Boulevard church, accepted a call to the pastorate. After a successful ministry of two years, Mr. Allen resigned May 1, 1903, to accept a call to Spokane, Wash., and Guy

Hoover was chosen as his successor. Under his ministry the work prospered with a splendid increase in membership, until he tendered his resignation September 1, 1905, to accept a call to West Pullman, and at the same time, continue his study at the Divinity school of the University of Chicago.

Guy Hoover was succeeded in the ministry for the church by Dr. Herbert L. Willett and Royal L. Handley.

The church is organized at present with J. C. Wayman, and J. R. Simpson, elders; J. H. Stevens, B. J. Young, F. A. Beale, George W. Hall, George A. Gill, V. D. DuChateau, C. R. Palmer, R. S. Hopkins, F. E. Blalock, E. M. Bowman, and Oren Oneal, deacons; E. M. Bowman, chairman of the board; F. A. Beale, clerk of the church; George A. Gill, treasurer; J. C. Wayman, financial secretary; Mrs. Maybell Tindolph, missionary secretary. E. B. Gill is president of the Y. P. S. C. E., Mrs. H. H. Hudson of the C. W. B. M. and Mrs. Carl P. Johnson of the Ladies' Circle.

Since Dr. Willett began his ministry with the church, the audiences have taxed the capacity of the meeting place and there has been an encouraging number of additions. The most important enterprise before the First church at the



Frank Gill Tyrrell,
First Minister of the First Church.

present time is the purchase of a lot and the building of a church home. A lot committee has been appointed to seek a desirable location for a new building. The Ladies' Circle has started a lot fund, which has grown steadily under the successful presidency of Mrs. F. A. Beale and her successor, Mrs. Carl P. Johnson.



E. M. Bowman,
Chairman of the Official Board of the First Church.

DOUGLAS PARK CHRISTIAN CHURCH.

The Douglas Park Church had its beginnings in a mission Sunday school organized in 1895 by A. Larrabee. The work



Royal L. Handley,
Minister of the First Church.

grew so rapidly that within a short time preaching services were inaugurated. The next step was the organization of the church, with George A. Campbell as its first pastor. Under Bro. Campbell the work flourished and was considered our most promising mission work in Chicago. With a view to the permanency of the work in December, 1895, the Board of Church Extension invested \$2,400 in two lots on Turner avenue. But the friends of the work had not calculated upon the transitoriness of the population. Soon after the purchase of the lots the tide began to turn. Bro. Campbell granted 150 letters within a short time. When he accepted the call to Austin he was succeeded by G. W. Infield, who made heroic efforts to make up the losses caused by removals. But the exodus continued and threatened the very existence of the work. When Claire L. Waite assumed the work as student-pastor in 1900 he found only twenty members, and the debt on the lots increased by accumulated taxes and interest to \$2,900. During his three years as student-pastor the increment of taxes was stopped by the erection of a substantial brick chapel, much of the work being done by the members.

During the past two years the church has been liberally helped by the Chicago Christian Missionary Society by way of supplement to the pastor's salary. Heavy losses by removals have been the constant drawback to this church. During the past year the church has given a part of its pastor's time to the starting of a new work at Logan Square, now numbering a membership of 25, and a Sunday school of 85.

The Douglas Park Church now has a membership of 127. Funds now in sight will reduce the indebtedness to \$1,500. The field is unusually difficult, but the membership is firmly knit together and supremely devoted to the work. Claire L. Waite closed his work December 31. F. C. Aldinger has been called and entered upon his work with enthusiasm and bright prospects for the future of the congregation.

Metropolitan Church Undertaking a Vast Work

The Metropolitan Church of Christ was organized September 29th, 1901, with 107 charter members. We held our first services on that date at the People's Theater, corner of Van Buren and Leavitt streets. The history of the Metropolitan Church, like that of Monroe street and Jackson Boulevard, goes back through the history of our work on the corner of Oakley boulevard and Jackson, and then the removal to the corner of Congress and Western streets out of which finally grew the Monroe Street Church and the West Side Church. To



Charles Reign Scoville,
The Evangelist and Pastor of the Metropolitan Church.

this latter church with its unfinished building, Brother J. H. O. Smith was called and he with several other brethren of large vision believed that greater things could be accomplished for the Kingdom, by moving temporarily from the unfinished church to the People Theater building. The great success of this movement proved it to be a wise step taken in the right direction. But some preferred the old church to the services at the theater, and a motion was placed before the church membership to return to the former church home. This carried by a small majority and it was moved to make it unanimous, which was done. Brother Smith well knew that he could neither reach the West Side of Chicago, nor do the work he had planned and purposed in the narrow quarters of the unfinished building, and hence handed in his resignation. The Ministerial Association suggested that all who wished to go back to the West Side church, be permitted to go, and urged that Brother Smith stay at the theater and organize all who wished to push there an aggressive work. This suggestion was carried out and the Union Christian Church was organized at the People's Theater. "By their fruits ye shall know them," and the phenomenal success of this church and the great masses who came to hear the gospel preached by Brother Smith, show what can be done and should be done for Christ and Chicago.

Many months after the resignation of Brother Smith, Brother R. A. Nichols was called to the pastorate of the Union Church. He recommended the amalgamation of the Union Church and the West Side Church; that all go to the old

church home on Jackson boulevard, and that the new church thus formed be called the Jackson Boulevard Church of Christ. This plan of course meant the abandoning of the work that had been going on at the theater building, and was at once opposed. Committees were appointed by both churches and a thorough canvass of the membership made, and, although the matter was strenuously urged by the pastor, the vote in the Union Church only carried with 160 for the amalgamation and 107 against it. These 107 members formed the charter members of the new church which met as above stated, September 29th, 1901, and "with malice toward none but with charity toward all," organized the Metropolitan Church of Christ.

The writer preached the first sermon on that morning, and at night, Rev. Wm. Brooks Taylor, superintendent of Chicago City Missions, and Rev. J. H. O. Smith were with us at the night service. A call was unanimously extended to the writer to become the pastor of this enthusiastic and hopeful band. After thoroughly discussing the writer's plan for an Institutional Church, which immediately met the approval of all. The call was accepted and for four years have we successfully toiled together in effectual, faithful and consecrated service.

Chicago has no happier church, nor one which is more unanimous in its every movement. To be sure we have had tears in our toil, but "he that goeth forth and weepeth, sowing precious seed, shall doubtless come again bringing his sheaves with him."

As to our struggles, unfortunately the lease which the Union Church held to the theater building, had been turned back to the owner and a theatrical troop secured it. This made it impossible for us to get the theater building except for Sunday school and morning services. We rented a smaller room for prayer meeting, C. E., etc., and then went almost five blocks to Oakley Hall, on Madison street where we conducted our Sunday night services. For these splendid (?) accommodations we paid \$31.00 each week. This \$124 per month we paid for two years and then the theater burned. We immediately bought a large tent, 70x120 feet, and erected it on the corner of Harrison street and Irving avenue, and preached to vast crowds that at times could not get inside.

On the 31st of July of that year, 1903, we bought a splendid lot on the corner of Oakley boulevard and Van Buren street, just 511 feet west of the People's Theater, where Brother Smith and I had then preached for five years. This magnificent location, with its buildings cost us \$30,000. We began at once to build our temporary church on the unoccupied part of our lot, which is 116x125 feet, and has a three-story flat building fronting on Oakley boulevard, with six families living in it, and three store buildings fronting on Van Buren street. The rent on these helped us to keep up the interest on our debt. We got into our new church home the Sunday following the Detroit Convention.

I am delighted to say that we have raised a little over \$36,000 toward our building, and the church has given me a vacation within which to evangelize and further the interests of the cause so near to our hearts.

A. W. Fortune, A. M., B. D., in whose

home, with his parents, I lived three years while a student in Hiram College, is our efficient assistant pastor, and under his great leadership, in my absence, the work goes steadily on. The grand soul-stirring meeting conducted by Bro. Finis Idleman, the most excellent work of Miss Pearl Denham, as pastoral helper for nearly three years, the masterful musical leadership of Mr. DeLoss Smith, the efficient work of Miss Winifred Townsend, as Sunday School orchestra leader and teacher on stringed instruments, the faithful services of our pianist, Miss Edith Abbott, and the professional instruction in instrumental music, by Prof. Geo. A. Wirtz, both to the Metropolitan Brass Band and in his private studio, have added more by far to the success of the church than time and space will permit me to speak of. These together with our Philothonian Literary Society, S. S., Library, Good Shepherds, King's Daughters, Ladies' Relief Union, Men's Club, C. W. B. M., Employment Bureau, Y. P. S. C. E., Senior Junior and Intermediate, have made a splendid beginning toward our institutional work. When our reading rooms and gymnasium are in running order, our purposes will be much advanced.

Our Church Board is composed of the five Elders and twenty Deacons, the Presidents, Superintendents or heads of the different departments, who furnish a written monthly report. In all things spiritual, the Elders and Deacons are our advisers.

The plans for our church have been sanctioned by the city papers and have been written up five times. Also a full write up appeared in two New York papers and the Cosmopolitan, and many commendatory letters have reached us.

It is high time for us to arouse ourselves to city evangelization. I have said above that a pastor preaches to a procession in Chicago, but when I stop



Deloss Smith,
Gospel Singer of the Metropolitan Church.

to think of our city pastorates, I believe it would be as great a truth to say that our city congregations have listened to a procession of preachers. Many men have a mighty desire to get into a city church, and when they discover the enormity of the work and the forces of iniquity to be grappled with, they quietly resign and

(Continued on page 340.)

Harvey and Ashland Churches Planning Larger Things

On February 14, 1892, a congregation of the Christian church was organized with 17 charter members; of these only two now remain, Mrs. Maggie Nichols and Mr. Ethna Kenyon, both still faithful to the work.

Bro. C. H. Knapp, one of the charter members, took charge of the work for



S. Griffith Buckner,
Pastor of the Harvey Christian Church.

the rest of the year, adding 15 more. In December of the same year Bro. J. M. McKay became pastor and added 22 to the membership, leaving the latter part of August, 1893, on account of his health. Following him came J. S. Clements, who held a four weeks' meeting with six additions. The rest of the year the pulpit was supplied by students from Valparaiso, Ind., one of them, Bro. W. W. Denham, being finally engaged. He preached for us during the year of 1894. During his pastorate 50 members were added—25 of these in a four weeks' meeting held by Sister Clara C. Babcock. Following in succession came C. W. Dean, E. A. Orr, R. L. Wilson and J. J. Higgs. During the pastorate of these last men we held two meetings, one by K. C. Ventres and one by Bro. J. Fred Jones, our State Secretary. During these years little progress was made, owing to the shifting population of our town. Churches were all at a standstill until "Billy" Sunday landed in the spring of 1904, when five of the leading churches joined in a union meeting. The results of this meeting meant 75 converts to our church alone. September, 1905, our present pastor, Bro. S. Griffith Buckner, came to us. Bro. Geo. Nance and Bro. J. C. Figg were elected the first elders. J. N. Walton and W. G. Morse are also elders. Our present board of deacons is composed of L. C. Curl, John Dale, Ethna Kenyon, Wm. Figg, Bro. Martin, Ed Welch, Chas. Applegate, G. W. Roy and John Coale. W. A. Spring is our treasurer and John Talbot clerk.

Our Ladies' Aid Society, with Sister Applegate as president, has done wonders in the general work of that department. The Sunday school, Endeavor, and C. W. B. M., all are doing splendid work and are growing.

The congregation has owned their property here since the year of their organization, on the corner of Lexington avenue and 153d street. Recently it was deemed best to sell the entire property and seek

a new location. The building of a new house has been on our hearts for the past year, and since the beginning of Bro. Buckner's work here we have all worked with that object in view. We are now meeting in the city hall. Our meetings are very interesting. Bro. Buckner is preaching strong, earnest sermons.

We have been blessed in having a very faithful male quartette. After the sale of our old property we purchased nearer the center of the city a 75-foot frontage on Burlington avenue and laid our plans for a seven-thousand-dollar plant. The plans are for a church with a seating capacity for four hundred people, built of Red Bedford stone trimmed with white stone.

We are trusting in the Lord and working hard that we may soon see our beautiful building pushed to completion. On its completion we will possess one of the finest public buildings in our growing suburb. In this work with our building committee Bro. Buckner has worked unceasingly. Good audiences and frequent additions encourage us.

THE ASHLAND CHURCH OF CHRIST.

The Ashland church, located at the corner of Sixty-second and Laflin streets, is the outgrowth of a union Sunday school conducted on Ashland avenue, by a Mr. McGregor.

In the winter of '98 J. F. Findley, then a student at the University of Chicago, was asked to preach two or three evenings in a store room in which the Sunday school was conducted. At the close of these services he was asked to continue a few more evenings, which he consented to do, providing he could give an invitation that any who desired might accept Jesus as their personal Savior; and as a result of this meeting forty-seven were brought together in an organization. The church passed through some changes of location, and many changes of pastors, until finally, lots were secured and a church building erected

thereon, and J. F. Findley was called to the pastorate in 1902. Since that time the church has had such changes in membership as are common in city work. The past year there have been thirty-six additions to the church. Of this number twenty-two were by confession and baptism. The present membership is something over a hundred. The church has an active Sunday school, Junior and Senior C. E.

January 1, 1906, J. F. Findley resigned to accept a call to Fort Collins, Colo. W. R. Moffett, formerly of Bucyrus, Ohio, has recently accepted the pastorate of the church, and there is every prospect for an excellent development in the work of this congregation.

HEAVY LOSS DURING MARCH.

The weather was very unfavorable during the whole month of March. In consequence we have suffered the worst loss for Foreign Missions in our history. There has been a loss of 193 contributing churches. And the loss from the churches as churches amounted to \$4,278. The aggregate loss on all receipts amounted to \$2,783. We gained \$2,850 from annuities. We believe the churches will more than recover the loss during April. If not, our work for the year is seriously threatened.

We give the friends of world-wide missions the facts that they may act accordingly. May God overrule seeming defeat to the furtherance of His cause.

Please send promptly to F. M. Rains, Secretary, Box 884, Cincinnati, O.

RECENT SERMON THEMES.

O. F. Jordan, Rockford, Ill., "The Essential of a Christian Character."

Harry Foster Burns, Peoria, Ill., "The Piety of Jesus."

Edward Scribner Ames, Hyde Park, Chicago, "The Social Consciousness in the Church."

Herbert L. Willett, First, Chicago, "Sympathy."



The Harvey Christian Church, as it will appear when finished.

Marvelous Work Accomplished at Irving Park

The Irving Park Church of Christ was established as a result of the evangelistic work of the Chicago Christian Missionary Society. Through its superintendent, E. W. Darst, who was also city evangelist for the society, Irving Park was made a field for evangelistic work. No more sin-



W. F. Rothenburger,
Minister of the Irving Park Christian Church.

cere Christian ever preached the gospel in this great wicked city than E. W. Darst. Preparations for the work at Irving Park were begun about the middle of May, 1898. Two lots, where the church now stands, at the corner of North Forty-third and West Cullom avenues, were rented and material purchased for the erection of a temporary building, or "tabernacle." This was erected on June 14 and 15, 1898, and Brother Darst began to preach to about a dozen people the next day. He was ably assisted by his talented and energetic wife, and by Brother A. Larrabee. A small nucleus of Disciples living in Irving Park and vicinity early gave their influence and assistance to the movement. The meeting produced a wonderful spiritual awakening in the community and provisions were soon made for scores of children who were not members of any Sunday school by the organization of a Bible school on June 26th of that year. On July 31st thirty-seven persons mutually agreed to effect a church organization. At the close of the meeting, early in August, a church of seventy-eight charter members was organized. The principal officers were elected on August 13th, and the organization completed on August 17th. On August 20th the purchase of the lots was decided upon, and steps taken to begin building at once. Ground was broken early in September, 1898, and the south wing of the present building, which was primarily intended for a Bible school room, was built and dedicated early in October.

On September 19th the church accepted a proposition from Geo. A. Ragan of Oskaloosa, Ia., to come, on three months' trial, as pastor. Brother Ragan came on October 1st and on January 1st following was regularly installed as pastor of the church. Brother Ragan labored earnestly and zealously, won a large circle of friends in the community, and largely increased the membership of the church. He resigned on January 1, 1901,

and W. B. Taylor, then superintendent of the City Mission work, supplied the pulpit until a new pastor could be secured. Marlon Stevenson of Decatur, Ill., was chosen pastor in February and began his work with us on April 1, 1901. He endeared himself to the entire community, put new heart and hope into the church, taught us the "grace of giving," enriched us spiritually, and under his wise and prudent ministry the lots were cleared of debt, a loan secured from the Church Extension Society and the auditorium of the church was built and dedicated on September 21, 1902. Brother Stevenson nearly doubled the church membership during his ministry, and enriched our lives both by precept and example. He resigned on January 1, 1903, to engage in lecture work on Bible themes. John R. Ewers succeeded him, beginning his pastorate in March, 1903. Brother Ewers was a brilliant young man, remarkably strong in the pulpit and an adept at making friends among those with whom he came in contact. The work grew vigorously and steadily during his pastorate. Brother Ewers received a call to a great work with the First Church of Youngstown, Ohio, and the church reluctantly released him October 1, 1905. He was succeeded at once by our present pastor, W. F. Rothenburger, who has taken hold of the work with a master hand. His genial personality wins friendships wherever he goes. His good judgment enables him to do the right thing at the right time and in the right way. His patience, optimistic courage and genius for hard work are elements of character prophetic of as fruitful work here as



The Irving Park Christian Church.

he has won for the Master elsewhere. The outlook for the work here was never so hopeful as now.

H. W. GRAHAM.

SOUTH CHICAGO CHURCH OF CHRIST.

The few Disciples dwelling in South Chicago were called together by Bro. A. Larrabee, superintendent of Chicago Christian Missionary Society, on July 12, 1903.

They met in Sherman Hall for the purpose of considering the advisability of trying to establish the cause of Christ upon the New Testament basis in this part of the city.

On August 9th, following this meeting an organization was effected under the name of the First Church of Christ of South Chicago, with a charter membership of eighteen, Bro. Larrabee in charge.

Bro. N. G. Buckley, then of West Pullman, was called to take charge of the work under the direction of the City Missionary Society. He continued this service until the 10th of the following January, preaching once each Lord's Day in the afternoon.

During Bro. Buckley's service some five or six were added to the membership.

On September 18, following the organization, the Sunday school work was started and has been kept up from that time to the present.

After the close of Bro. Buckley's work the pulpit was filled for a few weeks by visiting brethren, during which time a



T. L. Read,
Minister of the South Chicago Christian Church.

Christian Endeavor Society was organized, which has continued to do good work up to the present time.

On the 21st day of February, 1904, Bro. R. L. Wilson of Harvey, Ill., was called to the pastorate, preaching twice each Lord's Day. He continued with them until June 25, 1905.

During Bro. Wilson's service there were about 20 more added, the majority of these coming in during the revival meetings held last winter, Bro. Geo. Stewart of Chicago University doing the preaching.

Bro. Wilson closed his work in June of last year, and the writer has supplied the pulpit since the 16th of July to the close of the year. At the beginning of the new year we moved from the hall into the little church property on Ninety-eighth street, which we rent of the Congregational brethren, and in which has been a mission Sunday school for a number of years. This school is continued under our own supervision and adds very materially to the interest of the work, the attendance being more than threefold larger than it was in the hall.

The opportunity for success is much brighter now than ever before, but the work is not self-sustaining.

I have received a unanimous call to remain with the work for an indefinite time.

We are trusting in the Lord and endeavoring to push on, hoping and praying that all will lead on to continued success and greater growth.

T. L. READ.

One of the latest ideas in organized church work is a Christian Men's Conscience Club, which is one of the recent organizations of the Fairbury Christian Church, Fairbury, Nebr. H. C. Holmes, the pastor, reports the membership climbing toward the hundred mark.

Forces at Austin Rejoice in Splendid History

Feb. 6th, 1898, the first meeting of a few Disciples living in Austin was held. Brother A. Larrabee, so recently departed was the moving spirit in bringing about this meeting. The church will always be better because of his touch with it. After seven "moves" the church became housed in a building of its own three years ago. The early days were days of great sacrifices, of rising and falling hopes. Rarely was a stranger at the services. Still more rarely did he come a second time. The Gospel that is proclaimed from a store room is not apt to be regarded by the public as power of any kind. Prestige in the city is what swells the audience. But the noble Austin brethren persevered till victory came. They are from staunch Ohio, Kentucky, Indiana and other states where the Christian church did not meet in store rooms and they determined to build well in the city whose motto is "I will." Those were good old days. How well some of us remember them. The first property we owned was two ten-cent collection baskets. Those two little yellow shallow objects gave us courage.

What do you suppose the average hard headed so-called business man thought of a man who gave all his time to that little store room church, or what do you suppose he thought of the little band that was meeting there? How often were we asked are you Christian Scientists? And when we replied in the negative we usually heard the considerate rejoinder: Oh, I never heard of you before! Well the little band had faith and energy and unity, and while it may still be possible that some one living in Austin never heard of us, yet it is surely true that most people in Austin's 25,000 people know of us and have a high regard for our splendid men and women.

The Austin church has never been demonstrative. It never gets vociferous in its piety. A religionist of the shouting kind would think it lacked religion. But no greater mistake could be made. Its religion is deep seated. It is the kind that is strong enough to make a long, steady pull; it is the kind that can enter into helpful sympathy with all suffering; that can meet any trouble that may come, with poise and grace; that can be continually through varied experience in fellowship with God.

The Austin church, now possessing 220 members, has never had any period of revival where there has been a great increase. Although such men as C. R. Scoville, J. H. O. Smith, H. A. Northcutt, L. E. Sellers and P. J. Rice have been with the church. The community six miles from the heart of Chicago is a conservative suburb. The men get home late from their work; and think they can be religious by their own firesides; so it is proverbially hard to get any fair representation out to special meetings. And those who attend do so only every other or third or fourth night; so no great impression is made in revival meetings. It is the slower method that counts with us. Perhaps the hand-picked fruit is the best after all.

The Sunday School is the best feeder of the average Chicago church; and it is

not an exception with us. Rainsford says, "Grow your churches." It is astonishing how rapidly a church can be made out of a Sunday School. And when such a church comes to be you have a constituency that is a unit. We have upwards of 200 enrolled in Sunday School. There were 148 present last Sunday. If the school grows as it is at present the average ought to surpass before long the enrollment. The secret of a Sunday School



George A. Campbell,
Minister of the Austin Christian Church.

lies with its teachers—and we have a noble band. Very seldom is one of them absent. The officers too are remarkably faithful. Our hour is at 9:45. All other schools in our community meet at the noon hour immediately after church service. The early hour is not so good for the attendance of adults; although perhaps just as good for smaller scholars. Our primary department is exceptionally good. There were 48 scholars in it last Sunday.

The church proper is well officered with committees. The board is large for a church of our number, consisting of 20 or more members. Recently quarterly meetings of the church have been arranged for. At these meetings business matters will be considered.

The music in the church this year is furnished by a quartet, all of whom and the organist receive a small compensation, except the leader, who donates his services for the love of the Cause. The others love the Cause also.

The prayer meetings are good when a great deal of pressure is put on "to bring them up;" but ordinarily are not well supported; but are well worth any one's time to attend, because there are some choice spirits always there.

A few years ago we had no young people, but to-day they are swarming in all the functions of the church; and I am hopeful that they have come to stay; for I notice that they are getting to like one another, and this counts for more than liking the preacher. There are 50 young people between the ages of 18 and 40 in the Young People's Class.

The Christian Endeavor is persistent.

Never a Sunday night goes by without a meeting. Our society is active in the Oak Park division. Last Monday night we gave 150 Endeavorers from different societies a dinner in connection with their monthly meeting. Many of the young people in the Sunday School and church, however, we have not yet been able to get into the C. E. Society.

With regard to the Men's Club I think it will be best to write of its achievements in the next annual number. In the meantime we will try and make history.

The ladies' societies are endeavoring to enlist the co-operation of every lady and they are about succeeding. The auxiliary is most promising. It helps the ladies in touch with the whole of the kingdom's work. The Ladies' Aid Societies are three in number placed geographically. Up to this year we had but one—but I think each is now as strong as the old one was. They unite when any big enterprise is on hand, such as the bazaar which occurs soon. Our ladies are splendid in work and spirit. The old joke about gossip is never heard with us. It is worn out and then it is not true.

Now as we are getting our own local affairs in better shape we hope to be more helpful to others in our missionary gifts. We try and keep our sympathies warm; and our eye on the whole field.

I have mentioned no names. If I mentioned any I would have to continue till many were named. Since our existence there have been remarkably few deaths; but the few have left vacancies in our hearts and in the church. I will name these: Warren Doyle, Catherine Zandt, Dr L. S. Major, E. A. Orr, L. Page and Mrs. Jesse Kensley. It is the sweet memories, the suffering together, so that our lives become one, that make a church. May the God of consolation bless the near loved ones of these departed.

Many of our friends, friends too upon whom the church rested heavily have left us. How strong a church we would have if all these had stayed. Some are in Iowa, some in Dakota, some in Michigan, some in Indiana, and others still more widely scattered. If any of you should read these lines, I want them to know that we miss you and often think of you and send out good wishes for you in your present place and work.

One of the happy experiences of a church in Chicago is welcoming brethren who come among us. Sometimes we detect that they are not as pleased as they were in the old home church; but usually they soon get at work and then good, home-like feelings follow. The building of a church is the building of men and women into the stature of the perfect man and building them into a spirit of oneness—into a family. It is a task worthy of the holiest and wisest. May the Austin church be worthy of its high calling.

George A. Campbell.

H. A. Easton, is singing for Edward Wright, minister, in a short meeting at Spencer, Iowa, and wishes to engage with pastors or evangelists. Permanent address is 6537 Parnell avenue, Chicago, Ill.

Sheffield Avenue Marking New Eras of Growth

This church was organized in October, 1890, in what was known as Cook's Hall, at 501 Lincoln avenue, with a membership of eight souls, among whom was our Sister C. M. Wallace and her late



H. N. Herrick,
Member of the Sheffield Avenue Christian Church.

husband, esteemed highly by the whole church. The enterprise was aided by members of the Central and West Side Churches of Christ, largely through the influence of Cicero M. Wallace and his wife, who were attendants tried and true at the Central Church. Mrs. W. H. Banford and Miss Addie V. H. Barr were also of the faithful beginning number. A Bible school was organized at once, and they continued regularly in the breaking of the loaf, in fellowship and prayers. Their services were held Sunday afternoons, at which time Professor W. F. Black preached the Word unto them for several months. The Lord added unto them such as were being saved, and marvelously did this apostolic church increase in favor with God and man. On June 28, 1891, they moved into the basement of a residence situated on the lot afterward purchased on the northwest corner of Sheffield avenue and Montana street. This basement was fitted up as a comfortable place of worship, where for over two years they were able to maintain their home work and do aggressive service for the Master, through the kindness of Mr. John Gunzenhauser, a warm friend to the new organization.

In 1893 they contracted for the property at this location and at once secured the services of Brother W. J. Lathrop, one of the most godly men of all the earth. He was a native of New York, where he had labored the greater part of his life. He soon found the work too heavy for one of his advanced age, and resigned after a brief ministry of less than one year to return to his native state; but the benign influence of his ministry remains.

At the beginning of 1893 they secured the services of an aggressive young minister, in the person of Dr. George F. Hall, a man who, though young in years, had made a reputation as an evangelist, lecturer and author. His ministry continued some fourteen months, during which

time the membership was largely increased.

The first Lord's Day in March, 1894, William Brooks Taylor began his ministry with them. He is a graduate of Kentucky University and also of the "College of the Bible" at Lexington, Ky. At that time he was doing post-graduate work in the University of Chicago. His ministry was greatly blessed of God in the number brought into the church, which gained 400 per cent, and the spiritual life increased as well. During the ministry of these men nearly 500 people were added to the congregation; but owing to the changing population and the members given up for other and new fields the membership in 1900 numbered about 300.

This beginning work was not only blessed of the Lord at home, but largely through the influence of the North Side Church and its ministry churches were organized at Ravenswood, Evanston and Irving Park. In the City Missionary Society Brother Taylor was an active member of the executive committee, and at the close of his ministry at the North Side he was called to the superintendency of the City Mission work of the Disciples of Christ in Chicago.

Brother Thad Tinsley next ministered to this church for about one year. He is still lovingly remembered for his kind heart and for his splendid pastoral work.

Brother O. P. Spiegel, since of New Orleans and now of evangelistic fame, ministered to the congregation for about one year, leaving many friends who still remember him for his work.

Brother Bruce Brown, who always has a kind word for this people, then ministered for the church for two years, coming to this work from Denver. Early in his ministry the congregation gave up the site at Sheffield avenue after a brave struggle with the assistance of each of these faithful leaders with an overwhelming indebtedness. Belmont Hall was chosen as the new place of worship until a permanent location could be provided. Here the faithful rallied and held the fort, meeting in the Belmont Hall on Sundays and in a basement on Halsted street on Wednesday evenings. In the fall of 1904 Brother Brown was called to the ministry of the Mansfield (Ohio) church, and the North Side church was without a regular minister for the most of one year, Brother Burns, now of Peoria, and others supplying the pulpit on Sundays.

September 1, 1905, the present pastor, W. F. Shaw, accepted a call and came to the Sheffield Avenue Church from Charleston, Illinois.

Through the efforts of its faithful men and women, with the assistance of the Church Extension Board, the Methodist Episcopal property at the corner of Sheffield avenue and George street was secured in September, 1905. The membership at this time was estimated at 165, and the Sunday school less than 100. In six months, with the assistance of a helper, Mrs. Hattie Rose, and her workers, over 200 are enrolled in the Sunday school and 50 in the Cradle-roll. The membership of the church is increasing. Hope bids fair that this church shall grow to the numbers and strength and work in this section of the city for which its faithful ones through toil and tears have sacrificed with prayer. May the

prayers and labors of its ministers and leaders abide with its membership still to bless and encourage while they struggle upward to that place in this community to which the New Testament plea



W. F. Shearer,
Member of the Sheffield Avenue Christian Church.

justly entitles a consecrated people of God.

THE ARMOUR AVE. CHRISTIAN CHURCH.

The Armour Avenue Church (colored), formerly called the South Side Church, was organized in 1887 in Apollo Hall by Prof. Black, pastor of the Central Church. Its first pastor was Thomas Reed, formerly pastor of the Bethel A. M. E. Church, who served the church until his death in 1890. Among the names on the honor roll of the early days of the struggling church are those of Elder Barnett, Martha Barnett, R. Matthews, Mrs. Points and Mrs. Curl.

In 1891 Alexander Campbell became the pastor of the church and served with some success. He was followed by Elder Horlis, who was minister from 1893 to

(Continued on page 340.)

BACK TO NATURE.

Natural Food for the Old Dame's Use.

"For 8 months Grape-Nuts was my almost sole food," writes a New York City woman.

"I had become a complete wreck, so to speak, had no appetite or relish for any kind of food, lost flesh, dreaded the simplest daily tasks and was dragging out a most wretched existence.

"The Grape-Nuts food took hold of me at once, renewing all the vigor of my nature, and my work became a pleasure to me instead of a hardship. This was 4 years ago, and this happy condition has remained, except when, at times, I have left off Grape-Nuts. Whenever I did so, Nature speedily brought me back to the health-giving diet—back to Grape-Nuts and the joy of renewed health." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

West Pullman and West End Churches Making Progress

This congregation was organized by Bro. E. W. Darst in the spring of 1896. There were thirteen charter members, of whom Bro. E. R. Lindsey and wife and Bro. L. A. LaFou and wife are still members of the church. Arthur Willett was the first pastor. The congregation first met in a hall at the corner of 119th and Wallace streets. After a period of

On May 8, 1904, the West End Mission was formally organized and took possession of the hall at the corner of Forty-second avenue and West Van Buren street. Here Bro. Grim preached regularly each Sunday morning, conducted a thriving Sunday school and kept up the work of the mission until his health

failed him and he was forced to seek a milder climate. This was a happy period for the people. Nor should we omit to mention that during this time Bro. Grim was ably assisted by that "grand old man," Bro. Larrabee, who took charge of the work when Bro. Grim was compelled to lay it down. He saw to it that some student from the Disciples' Divinity House was in the pulpit each Sunday during August and September, until Bro. Grim came back for a few weeks, but his health proved too feeble again and about the middle of October he left the work and the city for good. The present pastor began supplying the pulpit on November 20, 1904, and found the work in excellent condition.

Up to this time, and indeed until February 1, 1905, the pulpit supply was paid for by the C. C. M. S., but about December 1 it became known that the Jackson Boulevard Church, Bro. S. Lloyd Darsie, pastor, was desirous of taking West End as its Living Link under the A. C. M. S. contract.

January 8, 1905, the West End Christian Church was formally organized with twenty-five charter members and a full list of officers. On February 1 the new Living Link contracts went into force. Under these contracts the A. C. M. S., through the C. C. M. S. as disbursing agent, pays the pastor's salary. All other expenses are met by the local body. On August 6 our meeting point was changed from Forty-second and Van Buren to the large Metropolitan Hall at the corner of Forty-fourth avenue and West Harrison street. In these new quarters the work has continued to prosper. The church seems to be flourishing in every way. It has given a little over \$28 to missions during the year (a trifle over \$1.00 per member), its ladies have held much enjoyed socials each month, and every member seems anxious for larger things.

Our Sunday school, under the efficient and aggressive leadership of Bro. George W. Snider, has grown larger and stronger each Sunday until we are hard pressed to provide teachers for the children and young people each Sunday morning at 9:45.

Our prayer meetings, held from house to house, are well attended and highly prized by all.

of the opportunity of Christian fellowship and mutual Christian conference and help there afforded.

Just at present we are planning for larger things. A church building near us has been vacated and offered to us at a very reasonable figure and we are busy looking up the necessary expenses and seeing what we can do for ourselves



Guy Hoover,
Minister of the West Pullman Christian Church.

six months, it moved into its present house of worship at 11830 Wallace street. Dr. Herbert L. Willett delivered the address at the laying of the corner stone of this building. The following brethren have served the church either as regular pastor or pulpit supply in connection with university study: Arthur Willett, R. W. Lillie, B. L. Kershner, Clyde Darsie, J. R. Hanna, J. H. Goldner, John P. Givens, Wm. Frost, N. G. Buckley and Prof. A. C. Veatch.

Two hundred and nine different persons have been members of the church since its organization. When the present pastor came to the work, there were seventy-seven enrolled resident members, an average attendance in the Sunday school of sixty-two senior, a Y. P. S. C. E. of twenty members and an intermediate society of seventeen members. S. J. Markham is the superintendent of the Sunday school and the president of the Official Board. John P. Leaf and J. M. Wyatt, are the C. C. M. S. delegates. A nucleus has been gathered there for a strong church. Our work has opened encouragingly. Guy Hoover, Pastor.

THE WEST END CHURCH.

Early in the spring of 1904 Bro. F. F. Grim, at the solicitation of a few faithful Disciples, went out to the district west of Garfield Park and began systematic calling to learn how many Disciples were living in the neighborhood. He found a section of our great city which was already quite thickly populated and which was building up very rapidly.



Edward A. Henry,
Pastor of the West End Christian Church.

before we call on any one else to help us. We are a good two miles west of the Monroe Street Church and about two miles from the Austin church, our nearest neighbors. The Presbyterians, Baptists and Methodists are working hard in the community and have large audiences, and yet there are hundreds in the community who never go to church. This is a splendid field and one worthy of the attention and interest of the Chicago brotherhood. We now have a good start and the best of prospects and the near future will reveal great things for West End if the brotherhood stands by in the crisis that is speedily drawing near. We wish to take advantage of this opportunity to thank Bro. Darsie and the Jackson Boulevard Church.

EDWARD A. HENRY, Pastor.



The West Pullman Christian Church.

Splendid Success at Marion, Ohio

The Central Christian Church of Marion, O., born of necessity and with an ardent missionary spirit, was organized under the advisement and direction of

apportionments. "Our hearts were made glad with us" when on Jan. 1st last we were permitted to meet for the first time in the new church, using the Sunday School auditorium.

Knowing the need of a compliance with the laws of the state of Ohio, Articles of Incorporation were filed with the Secretary of State July 29th.

Immediately after organization the church employed W. L. Stine who preached for them from Dec. 6th, 1902, to Sept. 13th, 1903. Franklin Mahoney of Kentucky was then employed and served the congregation from Nov. 22d, 1903, for one year. Jan. 1st, 1905, O. D. Maple, the present incumbent began his labors. Each of the ministers have contributed their respective parts in the accomplishment of this wonderful work, but they know that a general without soldiers could never win a battle, that a leader without followers could not "lead to victory." In short they know that a faithful, united, working membership means success for the Cause, the congregation and the minister. These ministers know that in the conflict for right and truth, the victory has always been theirs when each member as a true soldier of Jesus stepped into line and to the front and fought shoulder to shoulder under one Captain in the common cause.

The Central has a Sunday school of 150 of which W. C. Stafford is the efficient superintendent. Mrs. R. C. Dugan is the president of the C. W. B. M. auxiliary, which has had a healthy growth since its organization. The Ladies' Aid Society is very active and has contributed much to the success of the church. A young ladies' society, the United Workers, is earnestly devoted to the success of the church.

The battles have been many but what of it! The victories are numerous! The work has been arduous but the blessing in the realization that souls have been saved repays a hundred, yea, a million fold! In reviewing the past and viewing the present and considering our progress we are compelled in great faith to review the future and exclaim with Kipling:

"When earth's last picture is painted, and the tubes are twisted and dried,

When the oldest colors have faded, and the youngest critic has died,

We shall rest, and, faith we shall need it—lie down for an aeon or two,

Till the Master of all good workmen shall set us to work anew!

And those that were good shall be happy; they shall sit in a golden chair;

They shall splash at a ten-league canvass with brushes of comet's hair

They shall find real saints to draw from—Magdalene, Peter

and Paul;

They shall work for an age at a sitting and never be tired at all!

And only the Master shall praise us and only the Master shall blame; And no one shall work for money, and no one shall work for fame;



O. D. Maple in a meeting at Marion, O.

Evangelist J. T. H. Stewart, November 15th, 1902, with 37 members.

It was a question with some who resided elsewhere and therefore knew nothing of Marion's needs or condition, whether it was wise to try, with such a small nucleus, to build up a missionary congregation whose aim should be to establish the Cause, first in this city of 20,000 and then in the near-by needy

But the progress of the church has forever settled that question, for the congregation had a membership Jan. 1st, 1904, of 89, Jan. 1st, 1905, 122, and today 141, not counting 17 to whom letters have been granted or death removed.

By referring to the financial secretary's books we find that our gain in receipts, the second over the first year, was 108 per cent, and the missionary offerings 305 per cent. The last item bespeaks the missionary zeal of the congregation.

The church was organized in the City Mission Rooms on North State street and immediately after the organization the Masonic Temple Co. granted the new church the use of a room in the temple. Here they met until Jan. 1st, 1903, when the entire second story (Fies' Hall), 135 South Main street, was leased for a term of 3 years for which five brethren agreed to pay \$720 rental—\$20 a month, payable in advance. As we look back to that time and count our blessings we can appreciate the kindness of these men who had enough faith in the little young church to believe that they would not, personally, need to pay this rent. And as we consider our present position and condition and contemplate greater things for Christ and His Cause, we are really proud of the little band whose faithfulness permitted it to promptly come up each month with the rent when due—the Ladies' Aid paying \$10 and the other societies their



Mrs. R. C. Dugan, President of the C. W. B. M. Auxiliary of Central Church.

But each for the joy of the working, and each in his separate star, Shall draw the Thing as he sees it for the God of all Things as They Are."

The program of the Kansas Ministerial Institute will be found elsewhere in this issue. The Institute is expected to reach "high water mark" this year. Church officers as well as ministers are invited to attend.



Bruce Brown, Minister of the Mansfield, Ohio, Christian Church, who is assisting O. D. Maple.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
JAMES N. CRUTCHER
LESSON NO. 3, APRIL 15TH.

Jesus' Power Over Disease and Death.
INTRODUCTION.—Following the Sermon on the Mount both Matthew and Luke record a series of miracles. Ten miracles are narrated by Matthew in the two chapters following the sermon. They are not arranged in chronological order, but are apparently selected as specimens of Christ's works. Jesus proved his power and authority by what he did. The miracles wrought were God's seal and signature to his claim as a teacher.

Commentary.—I. The centurion asks aid of Christ (vs. 1-5). 1. "Ended . . . sayings." The sayings recorded in the preceding chapter and in the sermon just preached. "In the audience." What Christ said he spoke publicly. In secret he said nothing (John 18:20). "Into Capernaum." Where most of his mighty deeds were performed. Yet his miracles failed to produce repentance (Matt. 11:23). 2. "Centurion's servant." A centurion was a Roman officer, ranking with our captain, who had charge of one hundred men. This centurion, though a Gentile, was favorable to the Jews, religiously inclined, generous and kind. The servant was probably a slave. "Dear unto him," or "Who was in much esteem with him." "By this statement Luke means that this was not an ordinary slave, but a faithful servant, distinguished by many excellences, and very highly esteemed by his master." This mutual affection between master and slave is very touching, especially when we consider the brutality that so often marked the slavery of the ancients.—Willcock.

II. The centurion's opinion of himself (vs. 6-8). 6. "Jesus went." He was glad to go with them. He is the Savior of the Gentiles as well as the Jews. "Send friends." This was the second deputation, and it is quite likely that the centurion also came himself. See Matt. 8:5-8. "Trouble not thyself." If he had known Jesus better he would have known that Jesus was anxious to help him. Christ pleads with us to open the door and let him in. "Not worthy." He was only a Gentile and thus outside the favored nation. He regarded Jesus as a superior being. 7. "To come unto thee." He felt as though he could not approach into the presence of one so great and so holy. The sinner, who is truly penitent, humbles himself in just this way, and trembles as he approaches into the presence of Jesus. "But say in a word." He had probably heard a few months before this how Christ had healed the nobleman's son when at a distance from him (John 4:46-54), and thus knew that the presence of Jesus was not necessary. 8. "Set under authority." That is, under the authority of others. The argument of the centurion was, that although he was under the authority of others, yet he had authority over others and they went at his bidding; how much more could Christ, who was under the authority of no one, accomplish what he willed? "He is confident that Jesus can as easily send an angel to cure this servant of his, as he can send a soldier on an errand."—Henry.

III. The centurion's faith rewarded (vs. 9, 10). 9. "Marvelled at him." The only other time when Jesus is said to have been astonished is in Mark 6:6, when he marvelled because of unbelief.—Hom. Com. Christ was not ignorant of the centurion's faith, he knew all about that before a word had been spoken; but he expressed his admiration with a view to make it the more conspicuous.—Benson. "So great faith." Faith is that soul element which enables us to grasp God. "It is the medium through which we receive the blessings of the divine life." "There is more faith on earth than we know of." Great faith is: 1. Noticed. 2. Praised. 3. Held up for imitation. 4. Honored. "What is the faith that is well-pleasing to God? 1. It is faith which springs from humility. 2. Which is joined with love. 3. Which aims after what is highest, and

strives to appropriate it."—Lange.

IV. The widow's son raised from the dead (vs. 11-17). 11. "The day after." "Soon afterwards."—R. V. "Much people." Jesus was now reaching the height of his popularity. 12. "The gate." Nearly all towns and villages were surrounded by walls as a protection. "Carried out." With the exception of kings, all burials were outside the city. "Much people." Here was a large company of mourners. Nain is approached by a narrow, rocky path; there was only one entrance to the city; the two processions met on the western slope of the hillside. 13. "Had compassion." He did not wait for her to ask for help, for probably she did not know him. Her needs and sorrows were her silent prayers. "The fact that this youth was 'the only son of his mother,' and that she was a widow would convey to Jewish notions a deeper sorrow than it even does to ours, for they regarded childlessness as a special calamity, and the loss of offspring as a direct punishment for sin."—Farrar. "Weep not." The large company came to weep with her.

15. "Began to speak." Which proved that he was fully restored to life. "To his mother." But such a miracle would have a far deeper significance than the temporary consolation of a mother. This miracle teaches us: 1. That there is a life beyond and that the soul continues to exist when separated from the body. 2. That Jesus is the source of immortal life (John 11:25, 26)—in fact, of all life. 3. That we shall hold our identity in the other world—the same persons, only "changed."

16. "Came a fear." A sense of solemnity and reverential awe. "Glorified God." The miracle was witnessed by a large company of people, and they all recognized the hand of God on the One who could perform such mighty deeds. "Great prophet." The Jews were at this time expecting Elijah, Jeremiah, or one of the great prophets to appear.

17. "This rumor." It appears that the report of this miracle spread throughout all Palestine; it reached the ears of John the Baptist who was imprisoned at Castle Macherus.

The PRAYER MEETING

By SILAS JONES

BY THE SEA OF GALILEE.

Topic, April 10—John 21:1-19.

The frugal meal was past, with all its significant teaching of just sufficient provision for His servants, and abundant supply in the unbroken net beside them. But some special teaching was needed, more even than that to Thomas, for him whose work was to be so prominent among the apostles, whose love was so ardent, and yet in its very ardor so full of danger to himself. For, our dangers spring not only from deficiency, but it may be from excess of feeling, when that feeling is not commensurate with inward strength. Had Peter not confessed, quite honestly, yet, as the event proved, mistakenly, that his love to Christ would endure even an ordeal that would disperse all the others? And had he not, almost immediately afterwards, and though prophetically warned of it, thrice denied his Lord? Jesus had, indeed, since then appeared specially to Peter as the Risen One. But this threefold denial still stood, as it were, uncanceled before the other disciples, nay, before Peter himself. It was to this that the threefold question of the Risen Lord now referred. Turning to Peter with pointed, though the most gentle allusion to the danger of self-confidence—a confidence springing only from a sense of personal affection, even though genuine—He asked, "Simon, son of Jona"—as it were with full reference to what he was naturally—"lovest thou me more than these?" Peter understood it all. No longer with confidence in self, avoiding the former reference to the others, and even with marked choice of a different word to express his affection, he replied, appealing rather to his Lord's, than to his own consciousness: "Yea, Lord, thou knowest that I love thee." And even here

the answer of Christ is characteristic. It was to set him first the humblest work, that which needed most tender care and patience: "Feed my Lambs." Edersheim.

"Feed my lambs." What sort of work is this for a man who expects to be a prince in the kingdom of God? Is this the way of exaltation? It is if Jesus is our chief authority on greatness. He builds no throne on ruined lives. He achieves his purpose only as he turns the weakness of man into strength, the ignorance of man into knowledge, the defeat of man into victory. Only they who serve may obtain distinction in the kingdom of God. Jesus sets Peter the task of making Christian men and women. Who could ask for a more exalted privilege? An old teacher lay on his bed of pain waiting for death to release him. He was far from the place where he had spent his best days as a teacher. He sent to the college he had served a request that he might have the pictures of those who had been graduated while he was president. "I know how they looked when they were in school. I want to see how they look now, that I may know what sort of men and women they are." He knew they were nearly all men and women of the highest character and usefulness, and he wished to have their strong faces before him daily that they might give

(Continued on page 336.)

"COFFEE JAGS."

The Doctor Named Them Correctly.

Some one said "Coffee never hurts anyone." Enquire of your friends and note their experiences.

A Philadelphia woman says:

"During the last 2 or 3 years I became subject to what the doctor called 'coffee jags' and felt like I have heard men say they feel who have drank too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distressing headaches.

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself, at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my ailments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other ailments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Restaurant cooks rarely prepare Postum Coffee properly. They do not let it boil long enough.

Preacher of Ability Accepts the Master's Plea

Dr. Parker Stockdale, who until recently was pastor of the Peoples' Church of Aurora, Ill., has united with the Christian Church of Independence, Mo. At the beginning of a successful meeting which he held for that church, he presented himself for membership and, according to the Independence Enterprise, made the following statement to the congregation:

"My Brethren—I join this church to-day for the following reasons:

"First—I believe with all my heart that Jesus is the Christ, the Son of the Living God.

"Second—I accept Christ as my personal Savior, Supreme Master and Infallible Teacher.

"Third—Christ is Christianity, and the New Testament is its sufficient, efficient creed.

"These are the fundamental truths of Christianity for which this church stands with peculiar clearness and distinctive emphasis. To me Christ is the cardinal center of Christianity. He is its Life, Truth, Power and Inspiration. These truths are essential in a vital Christian consciousness. Within these limits the individual possesses no rights in the determination of the nature of Christianity; it is absolutely necessary to accept the Christhood and Lordship of Jesus in order to be a Christian. Outside these New Testament limits, I understand that one can be a Christian and exercise the greatest freedom in considering questions of biblical criticism, ecclesiastical history, the logical formulation and philosophical speculation. If one is right in his personal relation to Christ, he can be trusted to think, work and live. If he is wrong in his interpretation of Christ, and in his attitude toward the Son of God, then his whole doctrine, life and influence fail to blossom out into the beauty and power which glorify the pages of the New Testament history and experience. 'Loyalty to Christ, Liberty in Christ,' is the phrase which tensely conveys my thought. I find intellectual satisfaction as well as spiritual joy in the atmosphere of the Christian church, because it gives me the opportunity to conceive the real values of the Christian life, while it grants freedom of thought. In short, its appeal is to both heart and reason.

"I join this fellowship to-day, because the personal historic Christ as Christianity and creed satisfies my reason after years of investigation into the claims of different systems and schools of philosophy. I enter the communion of this church because, after years of storm-tossed, unmapped seas, my soul has found a harbor of perfect peace in the Christ who long ago stilled the troubled waters of Galilee. To this church I bring the sacred promise of a life of love and service, and in its work I want to live and in its faith I hope to pass into the Brotherhood beyond."

The official board of the Christian church extended the following invitation: Independence, Mo., Mar. 4, 1906.

"In view of the statement of Rev. Parker Stockdale made at the morning service at the Christian church to-day, we, the official board of said church, cordially commend him to the Brotherhood at large, and hereby invite him to remain with us and assist our pastor in a series of meetings.

"(Signed) Official Board of Christian

Church, A. E. Higginson, Chairman; M. C. Masters, Secretary."

Mr. Stockdale was originally educated for the Baptist ministry in the William Jewel College, at Liberty, Mo. For several years he was pastor of the Baptist church at Independence, Mo. Severing



Parker Stockdale,
Who recently united with the Christian
Church at Independence, Mo.

his connection with the Baptist church, he went to the Unitarian Seminary in Pennsylvania, and later became the minister of the large People's church in Aurora, Ill.

Mr. Stockdale is cultured and scholarly, a trained leader and executive and most successful pastor of churches of a large membership. We trust he will find in our fellowship the warmest co-operation of those who are brethren in Christ and that great success which ever attends earnestness and an industrious devotion to the ministry of our Lord.

Note: The following sermon was preached by Mr. Stockdale since uniting with the church:

He Preached Unto Him Jesus, Acts 8:35.

In the eighth Chapter of Acts, we have the account of a remarkable sermon and its result. It reveals the secret and power of true and simple gospel preaching. This method and message are needed to-day. This sinful world demands a gospel of power to save it from evil, our sorrowing humanity longs for an evangel which comforts us with the possession of divine life now, and the promise of immortal glory beyond death.

Let us notice:

1. The preacher.

His name was Phillip. His name does not fill a large place in the New Testament. But the glimpse we get of him reveals the glory of Christ and the power of the gospel of love and grace.

(a). He was spirit-filled, "Then the Spirit said unto Phillip, go near and join thyself to this chariot." v. 29. He possessed the power promised in Acts 1:8, 'Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witness unto me.'

(b). He was obedient. He obeyed the command of Jesus in Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "And the Angel of the Lord spake unto

*Home Missions
have the Right of
Way throughout
April and May.
Sidetrack for
Nothing!*

Philip, saying, 'Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.' He might have argued with the Lord, and said, "why send me into a desert where no people dwell? Why not let me go to some large city?" But God knew what he wanted Philip to do. Let us be willing to do the will of God.

(c). He was scriptural. "He began at the same Scripture and preached," Paul said to Timothy: "Preach the word." 2 Tim. 4:2. "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. "Study to show thyself approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth." The successful preacher must know the Bible and preach its golden, glorious gospel.

2. The Message of the Preacher.

It was the proclamation that Jesus is the Christ, the Son of God. This was the gospel Philip preached: "If thou believest with all thine heart, thou mayest be baptized." And he answered and said: "I believe that Jesus Christ is the Son of God."

Philip preached the same gospel that Peter preached in the second chapter of Acts: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved by God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know, Him ye have taken and by wicked hands have crucified. Therefore, let all the House of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

It was the gospel that Paul preached. In 1 Cor. 15: 1-4, we read: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose the third day, according to the Scriptures."

Also verse twenty: "Now is Christ risen from the dead, and become the first fruits of them that slept."

In the second chapter of 1 Cor., Paul says: "Brethren, when I came unto you * * * I determined not to know anything among you, save Jesus Christ, and Him crucified."

Again, Peter preached this gospel to Cornelius, which is recorded in the tenth chapter of Acts: "God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good * * * for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day."

From these Scriptures, which I have already quoted, and from the many others, a part of which I shall further quote, we come to conclude that the gospel which was the power of God unto salvation in New Testament times was the story of Jesus the Christ of God who loved men; who gave himself in life and unto the suffering of death, and who was raised from the dead the third day; and

Fifty Years the Standard

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this story was told in the power of the Holy Spirit with the command that we should believe in Christ Jesus, repent of their sins and be baptized in water in order that they might be saved.

Let us notice some Scriptures which support this conception of gospel preaching: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

"As the Father hath loved me, so have I loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:9, 13.

"Ought not Christ to have suffered these things, and to enter into his glory?" "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations." Luke 24:26, 46-47.

"Having therefore, obtained help of God, I continue unto this day witnessing * * * saying none other things than * * * that Christ should suffer, and that he should be the first that should rise from the dead." Acts 26: 22-23.

"Who in his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2: 24.

"He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon him and with his stripe we are healed." Isaiah 53: 5.

"Now it was not written for his (Abraham's) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was

raised again for our justification." Rom. 4: 23-25.

"Ye seek Jesus of Nazareth, which was crucified? He is risen; he is not here." Mark 16: 6.

"Then said Jesus unto them: 'Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.'" Matt. 28:10.

This then is the triumphant gospel message. The proclamation that Jesus is the Christ, the Son of God; that he loved men and gave his life to them; that he suffered for their sins and died for them; that he arose from the dead and has become a living Savior for all who believe, repent and are baptized.

3. Just a word about the result. This gospel saved the eunuch. He made the good confession: "I believe that Jesus Christ is the Son of God." He was baptized. He was made happy for he went on his way rejoicing. It is always so. Those who accepted the gospel on the day of Pentecost, "did eat their meat with gladness and singleness of heart."

The jailer "rejoiced, believing in God with all his house." "There is joy in the presence of the angels of God over one sinner that repenteth." The dead are made to live, the lost are found. "We preach Christ crucified * * * Christ the power of God and the wisdom God." Christ the way, the truth and the life. Amen.

Prof. H. T. Sutton of Cotner University, recently held a successful missionary institute for the Christian church at Ord, Nebr., and addressed a union temperance meeting on Sunday night. The pastor, Oscar Sweeney, has organized a mission study class. A C. W. B. M. auxiliary and the installation of the "duplex" envelope system of finances are new features of the church work.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

S. W. Jackson has begun a meeting in the difficult field of Douglas, Ariz.

The state convention of Wisconsin will meet at Ladysmith, September 20-23.

The Oregon state convention will convene at Turner June 21 to July 1.

Dr. Willett delivered a course of lectures on the Life of Christ last week at Normal, Ill., on the Bondurant Foundation, providing for series of lectures on the Bible and Christian doctrine at the state institutions of education in Illinois.

G. B. Van Arsdall, of the First Church, Cedar Rapids, has organized a large class for the study of the history and geography of Palestine, using the outlines prepared by Dr. Willett for his Palestine travel class next winter.

The members of the First church, Joliet, Ill., took their pastor, Ben N. Mitchell and his wife completely by surprise by invading their home with a most liberal supply of the good things of this life. A very pleasant evening was spent. The work at Joliet is enjoying a steady prosperity, 21 have been added since Bro. Mitchell took charge.

Charles E. McVay, song evangelist, will assist the church at Weatherford, Tex., in a meeting beginning April 21. He is now in a meeting at Winchester, Ill. Home address, Benkelman, Neb.

James O. Shelburne, minister of the Central church of Toledo, Ohio, and president of the city Ministerial Association, has been leading in a very successful fight against the Sunday theatrical performances.

About sixty churches of Toledo, Ohio, have been engaged in holding union meetings. Cottage prayer meetings, a downtown noon-day meeting and shop meetings, have been special features of the campaign. James O. Shelburne, pastor of the Central church, had charge of the services in the shops. Almost four hun-

dred conversions resulted from the meetings. The Christians churches of Toledo are considering a simultaneous campaign next fall.

The Boston Evening Transcript published recently an excellent article by Gilbert L. Harney on the growth of the Disciples in New England.

The Bicknell, Ind., church is without a preacher. Brother Geo. Reed held a meeting for the church near the holidays with a good measure of success. Bicknell is a rapidly growing town. The church has a good field in which to work. This congregation has done fine work during the last few years. Brother Clinton Aber was the last regular minister.

S. G. Fisher, who has been located at Adel, Iowa, for a year and a half, has accepted the pastorate of the Woodard Avenue church, Detroit, and is already at work in his new field. Last Lord's day he occupied the pulpit of C. J. Tanner, while Mr. Tanner was in Minneapolis speaking to his former congregation, the Portland Avenue church.

The church at Washington, Ind., has experienced a most gracious revival. Brother E. E. Davidson held a meeting for the church just before the holidays. There were 120 additions under his preaching. The church is in a splendid condition. It is full of enthusiasm and courage. All of the indebtedness has been paid off of the church building. Brother Kyle Brooks of Lexington, Ky., has been called to the pastorate.

Among other splendid items of interest William Oeschger writes: Three of my big preaching neighbors left me at almost the same time. Brother Lee Tinsley of Mt. Carmel; Brother L. H. Stine of Lawrenceville, and Brother H. W. Laye of Washington. The first mentioned is at work at Jeffersonville, the second at Titon, and the third at Evansville. All are getting along nicely in their new fields of labor. The churches that they left have all called men to their pastorates. Washington has called Brother Kyle Brooks, Mt. Carmel has called J. W. Kilborn of Keokuk, Iowa, and Lawrenceville has called a Brother McDonald from Kentucky. The District Convention of District No. 12 will be held with the Antioch church in Davis county on May 3-4. The program is already out. Mrs. Atwater, national vice-president of the C. W. B. M., is to be one of the speakers on the program. It will be worth any one's time and money to go and hear her. Those going to the convention should go to Washington, Ind., there they will be met by vehicles that will convey them to the Antioch church. Every preacher in the district is expected to be there. Brother H. A. Turney of Odin is the efficient president.

John R. Ewers, pastor of the First Christian Church, Youngstown, O., writes: "This church is on the move. The triumphal march began when \$1,500 was voted to repair the property. Forty-four have taken fellowship with us recently, and enlargement is running through all our plans.

W. H. Waggoner has just closed an institute at Lafayette, Iowa. He is now in a similar work at Alburnette, Ia.

The Second Christian Church, Bloomington, Ill., has been holding evangelistic services Sunday morning and evening and Wednesday nights since the first of

the year, this week continuing each evening. Brother S. E. Fisher of Campaign preaches the five nights between Sundays this week. These meetings have resulted in 15 additions to the church, 8 by baptism and 7 by letter and statement.—G. W. N.

T. T. Holton and wife, after a residence of more than 30 years in Lincoln, have removed to Bloomington and have united with the Second Church.

H. A. Easton has a few open dates and can sing for evangelists or pastors. Permanent address, 6537 Parnell avenue, Chicago, Ill.

Clarence H. Elliott died at Goldfield, Nev., March 14, of pleural pneumonia. He was the brother of Ernest E. Elliott and Ashley J. Elliott, well known in Illinois as members of the Central Church of Peoria. Clarence H. Elliott had a wide acquaintance in Terre Haute, Ind., and Peoria, Ill., prior to his removal to California in 1894. At the time of his death he was engaged in the gold mining and brokerage business in Goldfield, Nev. The sympathy of the Christian Century is extended to the family and relatives.

A meeting of the Disciples' Union of New York City on March 13 was addressed by Hon. Oliver W. Stewart. The meeting was held at the Fifty-sixth Street Church.

E. O. Sharpe of Winchester, Ill., is in a meeting with four additions in five days. Chas. E. McVay, the singer, is open for engagements during April.

H. J. Otto began his second year's work at Princeton, Ind., on Sunday, Feb. 11th. On that day there were four confessions. The church was never so prosperous as it is now. The congregation has recently purchased a piano. New families from other places have recently moved to Princeton and taken fellowship with the church greatly strengthening it. Among these have been some that are proving themselves a great help in the music.

KANSAS NOTES.

Our State Ministerial Institute meets with the church at Emporia, April 10 to 12. Every preacher in the state should be there.

J. Paul Robinson, is a new man in the state and in the brotherhood. He is now in a short meeting at Florence. We bid him welcome, and hope he will soon get settled.

Wm. A. Dawson, of Wichita, is another addition to our ministerial ranks from the M. E. church. He is a strong man, and is available for a pastorate. Write him, or this office.

James Small and the indomitable Elmer Ward Cole, together with the Hutchinson church are in a stirring protracted meeting. We look for a great meeting in every respect.

J. M. Lowe has just closed his meeting at Zeandale, one of our small country churches, with 22 added, 21 baptisms, and a Bible school organized. The church house had been closed for months. The entire community was aroused and started on a new religious life.

W. T. Hilton is planning to have C. R. Scoville in Atchison for a meeting during May.

W. S. Lowe.

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FROM THE FIELD

TELEGRAMS

Connersville, Ind., April 2.—Meeting continues; 56 yesterday; 602 in thirty-one days. —Scoville and Kendall, Evangelists. —Hutchinson, Kan., April 2.—One hundred added in fifteen days. Continue with great interest and prospects. Elmer Ward Cole greatly beloved.—James Small.

CHICAGO

The Sheffield Avenue Church will begin a meeting next Sunday. Knox P. Taylor of Bloomington, Ill., and C. G. Kindred of Englewood will assist the pastor, W. F. Shaw. There was one confession yesterday at the First Church.

Miss Lucile May Park, one of our best singing evangelists, will be open for engagements during the month of April. Address her at 1204 Southport Ave., Chicago, Ill.

COLORADO

Delta, March 29.—I am here in a good meeting. A church was organized 3 weeks ago. Present membership 44 and more coming. I shall continue here a week longer, then go to Las Vegas, N. M., to organize a church and hold a meeting.—John T. Stivers.

ILLINOIS

Winchester, March 26.—Just closed a short meeting with the pastor, E. O. Sharpe. We only had eight accessions, but that was doing well considering the many hindrances with which we had to contend. E. O. Sharpe is an excellent preacher. I sing next at Weatherford, Tex., beginning April 21.—Charles E. McVay, Song Evangelist.

Niantic, March 26.—Five accessions here yesterday, four by confession. We took the offering for foreign missions yesterday, which was nearly \$40.—J. Will Walters, Minister.

Joliet, March 26.—One by letter at First Church yesterday.—Ben M. Mitchell.

Hammond, March 26.—Five additions at Hammond yesterday, four by confession. In all, thirteen in last five Sundays, eight by confession.—C. J. Sharp, Minister.

Scottsburg, March 29.—I closed a three weeks' meeting at Austin, Ind., last night. Ten were added to the congregation, six by baptism. Since coming here, January 5, 1906, fifty have been added at the different points where I preach regularly. I shall begin a meeting with the Zoah congregation on April 3, and with the Lexington church on April 23.—C. O. Burton.

Jamestown, March 29.—The church at Greencastle, Ind., where C. W. Cauble ministers, has raised \$2,000 for a new parsonage. W. P. Shamhart has been compelled by a throat affliction to give up all pulpit work for a time. His church at Waynetown, Ind., granted him a six months' leave of absence, and the pulpit will be supplied by C. W. Harvey of Indianapolis. L. R. Hotelling of Catlin, Ill., is preaching for the church at West Lebanon, Ind. O. S. Reed is conducting revival services with home forces at Veedersburg, Ind. He has well authenticated claims to being the nearest living relative of George Washington.—W. H. Newlin.

IOWA

Mason City, March 25.—Evangelist C. S. Osterhus preached morning and evening in the large church at Mason City.—E. F. Christian.

MICHIGAN

Detroit, March 26.—Am on my way to begin meeting for Thad. S. Tinsley and the Clifton Christian Church in Louisville, Ky. Preached yesterday morning and evening to large audiences in Saginaw. On Friday evening I addressed the C. E. Union of that city, speaking to between 400 and 500 enthusiastic young people. Saginaw has more than 1,000

Endeavorers and the reports show progress and development along all lines.—J. Murray Taylor.

Mt. Pleasant, March 29.—The Broadway Church of this city just closed a twenty-five days meeting. Bro. W. H. Kindred did some good strong preaching. The membership of the church is increased by sixteen. Good audiences greeted the evangelist each night, and good results are sure to follow this seed-sowing season.—J. Frank Green, minister.

NEW YORK

New York, March 26.—We began our meetings at the Lenox Avenue Union Church, 41 W. 119th St., yesterday with two magnificent audiences and eight additions. De Loss Smith is with us and Brother Scoville will be here soon. I will preach till he arrives.—J. P. Lichtenberger.

OKLAHOMA

Stilwell, March 28.—Homer M. Perryman of Greenville, Tex., is here and lectured for us this week. He is a versatile speaker and a man of wide experience. His lecture last evening, "The Seven Locks," was well received by all.—Will J. Slater.

OHIO

Lisbon, March 25.—Closed a two weeks' meeting here with home forces to-night with thirty-seven additions, twenty-nine confessions. Interest good throughout meeting. Church in fine shape.—C. M. Yocum.

KANSAS

Hoisington, March 25.—Three confessions to-day.—F. M. McHale.

TEXAS

Houston, March 27.—Sixty additions to date. Will close this week.—F. G. Tyrrell.

NORTHERN OHIO NOTES.

J. L. Deming of Norwalk has been preaching every Sunday afternoon for several months at Clyde and now has an embryo church ready for organization. The fund being raised by the Endeavor societies of the state will probably be used to support a pastor there. Already Brother Deming has another point in view where he proposes to do a similar work. The Norwalk church has bought a lot in the best location in the city.

The Galion church is preparing to build. I was over to preach for them last Sunday afternoon and took pledges for the building fund. A very desirable location, much better than the present one, is likely to be secured. Chas. A. Pearce deserves much credit for his faithful work during the past three years, under very great discouragements.

Under the leadership of J. H. Shellenberger the Wooster church has bought a building site in a much better location. A new building in that college city will mean much for the work of the entire state.

S. H. Forer, recently minister for the Fourth Avenue Church, Columbus, has cast his lot with the Presbyterians and will serve the First Presbyterian Church at Norwalk.

The splendid new Central Church of Marion will be dedicated April 8th. I am to preach the dedicatory sermon and conduct a short meeting. Three years ago a little band of people from the First Church organized this church and undertook the erection of a building that would be a credit to our cause in the state. A fine location was selected that commands the best residence

section of the city and only a few blocks from the business center. The church only cost \$13,000, but is equal to any \$25,000 building that I have ever seen. O. D. Maple has been the capable director-general of this great work.

W. H. Pinkerton of Paducah, Ky., conducted a Home Missionary rally at Mansfield. His address at night was one of the very best that I have ever heard.

I have been over to Connersville, Ind., to hear Scoville and to claim his promise made to me when we were working together in Chicago that if I would come to Mansfield that he would hold a meeting for me. After hearing him again I am persuaded that no other living man can do what he is doing. Next year he will be with us in Mansfield.

Byron C. Platt of Ashland, who has been engaged in Anti-Saloon work for some time, is ready to locate again as pastor when a suitable opening presents itself. I believe him to be eminently fitted for evangelistic work, and advised him to undertake it. He has consented to do so if the churches desire his services. I hope he will receive many calls for meetings at once. There certainly has not been a day since the times of the apostles when earnest, faithful evangelistic preaching met with such a response as is given to-day. But this also means that there never was a time when men of small ideas and who preach a mechanical gospel could do as much harm as they can to-day.

The work at Mansfield continues to prosper beyond all our hopes. This is truly a great church. If I am able to enlarge its missionary spirit it will be a model church. Mansfield, O. BRUCE BROWN.

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VINCENNES AND VICINITY.

Austin Hunter of Indianapolis delivered his lecture on "Happy Homes Versus Domestic Discord" at Vincennes on March 14th. The lecture was well received. Visible results of lecture, three weddings during the week that followed the lecture.

A. G. Craig of Bicknell preached for Bro. W. B. Morris at Allendale recently. Brother Craig preaches for the Mariah Creek church twice every month. The Mariah Creek church, as usual, is right up to the front along all lines of missionary work.

The meeting that A. L. Crim held for the church at Oaktown closed with 77 additions. The new church is to be dedicated in May.

J. E. Slimp of Elmhurst held a very fine meeting for the church at Wheatland. The meeting lasted a little longer than two weeks. In all there were 27 additions. Of these there were 20 baptisms. Brother Slimp has just commenced a meeting with the church at Bruceville.

Brother C. W. Harvey has been preaching some recently for the church at Bicknell. This church has as yet not called a regular pastor to its work.

Brother Kyle Brooks, who recently came from Kentucky to take the pastorate of the church at Washington, is doing a fine work there. They more than trebled their apportionment for foreign missions.

C. W. Freeman is preaching for the old East Union Church in Crawford county, Ill. Brother Freeman lives at Newton, Ill.

W. B. Morris expects soon to move from Vincennes to Allendale, Ill. The church there, for which he ministers, is building a very neat and commodious parsonage.

On April 18th we are to have a Missionary Rally in Vincennes for Home Missions. Many of the ablest ministers all around Vincennes will be here. The Vincennes church gives all a hearty welcome to be its guests on that day.

The district convention of No. 12 will be held at Antioch, Davis county, on May 3-4. Those going should go to Washington, where they will be met by conveyances and taken to the Antioch church. Among some of the speakers that are to be there from abroad will be Mrs. Atwater, national vice president of the C. W. B. M. Every preacher in the district should be present.

J. E. Bell has resigned at Worthington to take the Central Church at Columbus, Ind. The church at Worthington has as yet called no one to the pastorate.

Brother C. P. Cauble, who preaches for three churches, reports that every one of the churches for which he ministers passed their apportionments for foreign missions. One of his churches trebled it. One of the churches had never taken the offering before in its history.

The work here in Vincennes prospers. We passed our apportionment for foreign missions. The sum raised was \$105.15. Our C. W. B. M. Auxiliary has reached a membership of 115. Their monthly meetings are a great spiritual uplift to the whole church. The ladies are getting ready to become a Living Link Society.

The writer has been asked by the Southern Illinois Ministerial Institute to deliver an address on, "Is There a Demand for a New Apologetic?" The place of meeting will be at Albion some time in May.

We are looking forward with much pleasure to the meeting of the Congress of Disciples at Indianapolis.

WILLIAM OESCHGER.

PRAYER MEETING.

(Continued from page 331.)

him assurance that his life had been well spent.

"Follow me." Peter was curious as to the future of John. Jesus told him to abate his curiosity and to give attention to his own work. Few of us have not lost power because of undue concern for the honors and emoluments of others. Happy is he who knows what he is called to do and is able to apply himself to it with his full strength. The Lord knew that Peter would be severely tried during the progress of his ministry. He wished to have the disciple fix his attention on the right object. Peter was to understand that it was not a question of favors but of loyalty. He was not to ask what the world would think of him, and what were the hardships he might encounter but what was the will of his Master.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

CHRIST'S LIFE—IV—LESSONS FROM HIS RESURRECTION MIRACLES.

Topic, April 15th—John 11:1-46 Luke 7:11-17; 8:41, 42, 49-56.

The three resurrection miracles of which we have a record are interesting, not only as narratives, but as showing the Master's attitude toward death and toward those in sore distress and need. Death with the Christ was a most solemn fact and a pathetic experience in the history of individuals and families. He entered sympathetically into the sorrows of men and women. His human heart was touched. His soul moved by grief of those bereft. It is in the Master's attitude in the presence of death that we find comfort and convincing proof of His compassion and power to save, even unto the uttermost and from death itself.

It is inconceivable that He was acting the hypocrite in the very presence of death, surrounded by the sorrowing friends and sympathizing multitudes. The whole character of Jesus forbids the assumption that He was playing a part, and that His disciples and those who accompanied with Him, beholding the miracles wrought, were willing dupes. Yet, as Peter affirms, these things were not done in a corner. Either the miracles that are recorded as having been wrought by Christ are true or He was a conscious deceiver and the disciples were His ready dupes or themselves parties to the strange deception, and that without conceivable and adequate motive. Let it be noted that there was no staging, no preparation, no pretense, no effort at creating a sensation. Rather the miracles of resurrection, like all the

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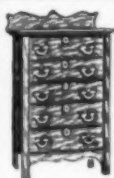
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April 5, 1906.

rest of Christ's wonderful works, seems to be accidental, or incidental, and to flow out naturally and spontaneously from His heart of love and human sympathy, prompted by the circumstances of the passing crowd and the crying need of the hour. The miracles of Jesus were natural to Him, the overflowing of His sympathy and abounding love and life.

These three miracles of resurrection reveal the attitude of Jesus toward different classes. The raising of the daughter of Jairus, ruler of the synagogue, shows His sympathy with those who ordinarily were critical of His acts and words. Sorrow broke down all barriers. They laughed Him to scorn, but He was still serene and self-poised and unselfish. With splendid mastery He put them all out and took the child by the hand, saying, "Maid, arise!" And the narrative adds, "Her spirit came again, and she arose straightway." Of course the doubter and objector says: "Perhaps she was only in a swoon or was a cataleptic." And there is doubtless ground for such a suspicion and assumption. It is possible that those who laughed Him to scorn, "knowing she was dead," might have been mistaken.

Let it be noted carefully that Jesus did not make any effort to increase His popularity by this means. He had no mercenary motive in any of His works. He never made any stipulations, nor did He ever receive anything for the help and healing so freely rendered. So the usual motives for the practice of fraud and deception are utterly wanting in the life of Jesus of Nazareth. In the absence of these we are compelled, in view of His character and teachings, and the character and careers of His disciples, to accord to the narratives of His miracles the respect due them as the record God has given us of His Son. For He has been declared to be the Son of God by the resurrection from the dead, and His miracles of help and healing are in perfect accord with the character and career of the Christ of God, as our hearts assure us.

The raising of the widow's son of Nain is one of the most perfect revelations of the sympathy and simplicity of His character. There was scarcely room for deception or fraud, even had there been any sufficient motive. The miracle grew naturally out of the immediate occasion and the grievous distress of the poor widow. The Master's heart was touched as our hearts would have been. The people said that "God hath visited His people," and our hearts echo the words. Our faith responds. The raising of Lazarus is the confirmation of the faith and affections of all our hearts.

IN THE INTERESTS OF HOME MISSIONS.

A Word to the Ministers.


Dear Brethren: As is well known the campaign for the Home Missionary offering is limited to four weeks or at most six weeks. We are daily in receipt of letters from preachers throughout the country asking to be excused from duty at rallies, to have dates changed and have engagements postponed on account of the Congress of the Disciples, the Missouri Lectureship, the Illinois Ministerial Alliance, the district and county conventions in Indiana, Kentucky and Missouri, Sunday school rallies in several states, which contemplate special sermons throughout the month of April, special Easter services with offerings for the National Benevolent Association, commencement addresses and so on to a discouraging extent. In view of these facts we feel like calling upon our loyal ministers everywhere to redouble their energies this year to enable us to secure not

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only a good offering, but the largest offering that we have ever yet received. Our campaign will amount to little more than an occasional fusillade if our ministers will allow everything to side-track Home Missions. We do not wish to be understood as complaining or finding fault, we are only stating conditions. We are in hearty sympathy with all these other movements which engage the attention of our preachers and people. It is unfortunate that so many varied interests crowd together upon our attention at the same time. The facts present the strongest reason why emphasis, sharp and strong, though all too brief should be laid upon the necessities of the Home Mission Field this year.

The work moves along encouragingly. The gain this year from October 1st to March 1st was \$12,000 over the receipts of last year in the same period. Interest seems to be widespread among the preachers and churches. The correspondence in the office was never more encouraging. The whole brotherhood seems thrilled with a determination to do tremendous things this year. We bespeak the prayers and the help of every loyal disciple in bringing our offering up to the \$200,000 this year. Scores of fields are anxiously awaiting the outcome of the May offering. We are looking forward to the Centennial with the battle cry upon our lips, "MILLIONS FOR MISSIONS." We must begin this year with the \$200,000 if we are to have our plans realized by 1909. Let us join hands and hearts for a great offering the 6th of May.

W. J. Wright,
Acting Corresponding Secretary.
Geo. B. Ranshaw,
Field Secretary.

HYDE PARK CHURCH.
(Continued from page 322.)

under the superintendency of W. D. MacClintock, the school has developed a curriculum, announcement of which in some detail, has recently been published. It has already won recognition from workers in different denominations, and is regarded as a fruitful suggestion in the effort to solve the pressing problem of religious education. The course of study is organized in the following simple and flexible way. In the kindergarten grade the lessons are based upon the religious significance of the home, of physical nature, and the festivals of the year. Constant use is made of stories from the Old Testament and from the Life of Christ. The second grade, including children of six and seven years of age, deals with the religious elements in the beginnings of civilization among the Hebrews. This is continued in the next grade with children of eight and nine, by the study of

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the development of social life among the Hebrews. In the fourth grade, with children of ten and eleven, the life of Christ is studied in a systematic way with the constant use of manual methods. Children of twelve and thirteen form the next group for the study of the literature of the Bible, dealing with the simpler laws of composition and interpretation of story, history, legislation, poetry, etc. The next group of fourteen and fifteen is taught by the pastor, and is concerned with the study of the social significance of Christianity, and the obligation of individuals in reference to church membership and religious activities. The older classes are now studying comparative religions, the beginnings of Christianity and a more detailed history of the origin and development of the Hebrew people.

The church has always given some attention to the enrichment of the public worship. During most of the time a quartet choir has been employed, and a carefully organized, yet simple order of service has been used. A calendar of services and announcements is printed each week, which is a great help in many ways. A monthly paper, the Hyde Park Messenger, has recently been begun. Each issue contains a sermon by the pastor.

The elders of the church are W. D. MacClintock, H. L. Willett, Oliver W. Stewart and Errett Gates. The deacons are W. R. Faddis, C. R. Wakeley, S. E. Webb, B. F. Clifford, W. C. Cook, Frank V. Irish, T. J. Keller, Simon Rohrer, H. H. Slayton and F. F. Hummel. Clerk—Harry McCormack;; Financial Secretary—H. W. Caldwell; Treasurer—Dana H. Gross; Ushers—H. H. Slayton, W. L. Carr, Hugh Morrison, F. F. Hummel and John F. Craig.

The following ministers and teachers, in addition to those already mentioned, have been or are now members of the Hyde Park Church: F. W. Barber, G. A. Campbell, G. A. Cantral, C. W. Dean, Charles S. Earley, E. E. Faris, Professor J. D. Forrest of Butler, President W. E. Garrison of Butler, Professor Charles N. Kinney of Drake, Professor Henry Lloyd of Kentucky, John McKee, Frank L. Moffett, O. T. Morgan, W. G. Oram, B. B. Tyler, Hiram Van Kirk, H. F. Burns, Professor F. O. Bondurant, Florida State College, A. L. Clinkenbeard, F. F. Grim, Professor W. C. Gunnerson, St. Louis High School, Professor Alfred Hedrick, Professor John Kenyon, Professor Leslie Verry, Tabor College, Iowa, Professor Ellen Atwater, St. Louis High School, Professor T. L. Compartment, Charles L. Garrison, Walter S. Hayden, T. H. Kuhn, Professor Robert Marquis, Texas, J. N. Wooten, Professor Warren Darst, Professor S. E. Meek, Henry B. Robison, F. G. Tyrrell, C. A. Young, Professor H. H. Lane of Hiram.

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They are not sufficiently impressed with the fact that all their ills are directly traceable to the nervous system.

That their periodical sufferings and headaches are due to weakened nerves.

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has been wonderfully successful in revitalizing the nerves and curing all cases of nervous disorders and loss of vitality.

Thousands of delicate women have regained their health and vigor by its use, and the thoughtful fortify themselves by keeping their nervous system strong and vigorous by its use.

"From a thin, nervous wreck, miserable and wretched, I am now enjoying splendid health, and it is all traceable to your splendid medicine, Dr. Miles' Restorative Nervine."—MRS. MAUD B. OPLINGER, Philadelphia, Pa.

The first bottle will benefit. If not, the druggist will return your money.

METROPOLITAN CHURCH.

(Continued from page 324.)

move on. We cannot build up the Church of Christ any more than you can build up a department store in the great cities in that way. Men of capacity, of large foresight and ability, backed by our brotherhood, or state and American Missionary Society must be supported in a city work that will count.

Christ struck at the city—Jerusalem, Samaria, and the apostles carried the gospel story to Antioch and Rome. Savanorolo and Florence, Beecher and Brooklyn, Spurgeon and London, should teach us that if we are to impress the millions here and those coming to our great nation, we must take the cities, and speak from these strongholds. Then we will be known in the great east, in a better way than simply as "the church to which President Garfield belonged," and in every other quarter of the globe we shall be known as the Church of Christ, pleading for that union for which Jesus prayed and that, too, not for our glory, but that the world may be won and humanity redeemed, that the kingdoms of this world may become the Kingdom of our God and His Christ.

Chas. Reign Scoville.

MONROE STREET CHURCH.

(Continued from page 321.)

double burden. Bro. Morrison's stay with us was marked by great advancement.

After another of those unfortunate intervals between pastorates, common, un-

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fortunately, to many of our churches, Bro. E. A. Ott was chosen to lead our forces. He remained with us for two and one-half years. In connection with his regular church and lecture work Bro. Ott conducted a school of expression and a conservatory of music, in the church building.

In October of last year Bro. A. T. Campbell was called to gather up the threads, and take up this most difficult work. With enthusiasm and earnestness, he is seeking to lead us in the footsteps of the Master. May the Lord inspire him to wise and aggressive leadership, and may one and all rally to his support.

ARMOUR AVENUE CHURCH.

(Continued from page 328.)

1895. During the next five years the church was assisted by other ministers of the white churches until D. B. Wilkins became pastor in 1900. During the next two years A. Kirk and Preston Taylor preached for the congregation. In 1902 M. T. Brown, who had done an excellent work in Waco, Texas, was called to the pastorate. The church then had fifteen members. Since then the number of members has increased to 135, and, under the care of the C. W. B. M., a splendid church property has been acquired at 3621 Armour avenue. Under the capable leadership of M. T. Brown this church, with its faithful and enthusiastic members, gives promise of a very fair future.

THE ENGLEWOOD CHURCH.

(Continued from page 320.)

stead, chairman of the board of deaconesses; Prof. C. B. Jackson is the superintendent of the Sunday School.

The church owns property valued at \$50,000, almost free from any incumbrance. Three of its young men have given themselves to the ministry and two of the members, Herbert Parker Shaw and his wife, Lillian Chalmers Shaw, are missionaries in Shanghai, China. Mrs. Shaw is the "Living Link" of the church in China. The church also supports the mission church at Chicago Heights, and altogether gives about \$2,400 for other than local church enterprises.

F. M. Myrick of Hopedale, O., has been called to minister to the churches at New Berlin and Sparta.



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As a supplement to the "Canton Christian," Canton, Ohio, P. H. Welshmer prints a complete list of names of the 600 persons who recently united with the church during the great revival services conducted by the pastor. Since the meetings closed, 24 additions are reported.

G. L. Cook, who will graduate from Hiram College in June, has accepted a call to the church at Monongahela, Pa.

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DO YOU SEE SPOTS? COBWEBS? DO YOU SEE MORE CLEARLY ON SOME DAYS THAN ON OTHERS? SEE BETTER SIDEWAYS THAN STRAIGHT AHEAD? MOON LOOK DOUBLE? BRIGHT LIGHT SEEM TO HAVE A CIRCLE AROUND IT? EYES PAIN OR ACHE OR FEEL AS THOUGH SAND WERE IN THEM? SCALDING TEARS FLOW?

I CAN CURE THEM WITHOUT THE KNIFE

NO RISK—NO PAIN—NO BANDAGES—NO DARK ROOM—NO INCONVENIENCE—NO DELAY FROM WORK—NO EXPERIMENTING

Grand Detour, Ill., Feb. 23, 1906.
P. Chester Madison, M. D.,
80 Dearborn St., Chicago, Ill.

My Dear Dr. Madison:—I deem it a pleasure as well as a duty which I owe mankind to certify to the benefits which my wife has received from using your Home Absorption treatment for the cure of Cataracts and Optic Nerve troubles. While I understand that you are just as successful in the treatment of other forms of eye diseases, I mention Cataracts and Optic Nerve troubles because of this—we are assured it will cure these diseases because it has cured my wife.

For more than a year before referring her case to you for consultation and treatment, she had been suffering severely with her head and eyes, and there had been several good physicians who had treated her for stomach and nerve troubles and kindred ailments, believing that that was the cause of her eye trouble, but she used their treatment without beneficial effects.

After receiving your diagnosis of her case we could understand that her eyes were causing all of her trouble. After your candid statement to the effect that your Absorption Treatment would cure her of her eye trouble, which was the sole cause of her poor health and nervous condition, we at once decided to commence the treatment, for which we are now very thankful we did, for the treatment has surely cured her of the Cataract and Optic Nerve trouble, and she has to-day practically normal vision.

I shall be pleased to verify this statement to any one who may be suffering with eye troubles. Wishing you continual success in the good work which we know that you are doing, believe me to be

Very sincerely yours,
(Signed) C. W. Johnson,
Mrs. C. W. Johnson.



P. CHESTER MADISON, M. D.
America's Master Oculist.
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428 N. Upper, Lexington, Ky., Nov. 18, 1905.
P. C. Madison, M. D.,
80 Dearborn St., Chicago, Ill.

Dear Doctor:—Words can hardly express my gratitude for the success with which my eyes have been treated by the Madison Absorption Method.

My left eye has been crossed since I was two years of age and the vision was almost gone. I could only see very large objects when placed close to the eye. The expression was also gone.

I had been under the special care of an oculist for several years, but my eye grew constantly worse. I finally, as a last resort, decided to have it operated upon with the knife, when by mere accident, I saw your advertisement. That is just what I was looking and longing for—a painless and knifeless treatment—and I certainly found it. I have found your treatment just what you claimed it to be.

Now I have two perfectly straight eyes, and, best of all, the vision and expression have returned. The world seems brighter and I am happier than ever before. Thanks to your wonderful treatment.

Doctor, I wish I could talk to every person who is afflicted as I was, I am sure I'd have them go to you without delay.

Thanking you again and again for what you have done for me and wishing you unbounded success, for God has certainly endowed you with a wonderful work.

I beg to remain,
Yours very gratefully,
Sadie Aker.

The Originator and Only Practitioner of the Madison Absorption Method

Which Cures Diseases of the Eye at the Patient's Own Home

CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE

AND WITH ABSOLUTELY NO PAIN

I am particularly anxious to learn of every case which has suffered unsuccessful treatment or which has been pronounced incurable by physicians or oculists. Do not let your unsuccessful experiments discourage you. Write me a full history of the trouble and I will be pleased to give the matter my personal attention and give you my opinion. THIS OPINION AS WELL AS MY ADVICE WILL COST YOU NOTHING WHATEVER AND WILL NOT PUT YOU UNDER ANY OBLIGATION OF ANY KIND OR NATURE. This is a fair proposition. You may rest assured that if I consider your case beyond relief that I will candidly tell you so. I have no false hopes to hold out, neither do I make any promises which I cannot fulfill. If, later, you decide to place your case in my hands for treatment, you will find my fees reasonable and within your grasp. A moment of your time in writing to me may save you or a friend from a life of darkness.

I have just issued, this month, another edition of 100,000 copies of my Book, "DISEASES OF THE EYE, THEIR CURE WITHOUT SURGERY." This book is without a doubt the finest of its kind in the world, and consists of eighty pages, sixty pages of which are devoted to eye diseases. Nearly fifty ordinary diseased conditions are treated separate chapters and the book is illustrated throughout with colored plates. The remaining twenty pages are devoted to testimonials from cured patients all over the country. The book is well worth its weight in gold to any one who is suffering with their eyes. Many books of comparatively no value are daily sold for \$5.00 a copy. I offer it to you, however, for the asking. IT IS ABSOLUTELY FREE. Either fill out the attached coupon and return it to me or mail me your name and address upon a postal card. DO IT NOW.

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Wood, coal and oil all cost money. **ONLY FREE FUEL IS AIR!** Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone, but see here! **Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.**

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TURN AGAIN—FIRE IS OFF! THAT'S ALL.**

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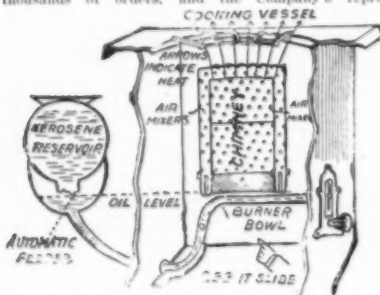
Because air is the only free fuel and no trust in control inventors have tried for years to find a way by which properties could be drawn from the atmosphere and used as fuel for general household purposes, thus producing the cheapest fuel obtainable.

To a Cincinnati genius heretofore unknown to fame must go the credit of solving this great question. Understand, you cannot burn air absolutely alone, but this new air generator actually takes its fuel almost entirely from the atmosphere, so much so as to take in 395 barrels of air while consuming one gallon of oil.

The time has come at last when our readers are no longer compelled to continually dredge in hot, fiery kitchens with coal and wood fires so ruinous to health and looks for every family who desires can cook, bake and heat with oil and air gas, the wonderful new fuel which frequently saves from one-third to one-half on fuel bills. What a blessing this is to women folks, who for the first time in their lives can say, no more coal or wood, no deadly gasoline to burn and kill, nor smoky oil wick and valve stoves.

THOUSANDS A WEEK.

Upon calling at the factory we find that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders, and the Company's repre-



sentatives and agents are making big profits, as they offer splendid inducements.

As will be noticed from the engraving, this oil-gas and air generator is entirely different from any other stove—although its construction is very simple—and durable—last for years—no wick—not even a valve, yet heat is under perfect control—no leaks, nothing to clog or clog up.

Your hand upon a knob—a turn to right or left, the oil is automatically fed to a small steel burner bowl or open trough, when it is instantly changed into gas, which is drawn upwards between two red-hot perforated steel chimneys, all the while drawing in about one barrel of air to every large spoonful of oil consumed, making quick, intense heat, which is condensed into a small space for cooking or distributed through oven for baking.

Every drop of fuel consumed—goes into heat—making hottest gas fire—nothing wasted—requires no pipes or flue connections—use it anywhere about the house, office, or store—move it about as often as you like.

This invention has been fully protected in the U. S. Patent Office, and is known as the Harrison Valveless, Wickless, Automatic Oil Gas and Air Generator, the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of kerosene oil that is needed to produce so large a volume of gas makes it, we believe, the most economical fuel on earth, and the reason for the great success of this generator is based on the well-known fact of the enormous expensiveness of oil-gas when mixed with common air.

Kerosene oil from which oil-gas is made is sold by all grocers—buy as consumed—as you would for a lamp—gallon lots or two—let pennies do the work of dollars and save the difference. At last humanity is blessed with a cheap fuel that makes no dirt, ashes, soot—removing forever the greatest nuisance that women folks ever suffered.

What a pleasure to just turn the knob—touch a match—a beautiful gas flame appears—hottest fire—always ready—day or night—on or off at will—self-regulating—no more attention—could anything be more perfect?

It generates the gas only as needed—simple, handsome, durable, easily operated, and another feature is its perfect safety.

NOT DANGEROUS LIKE GASOLINE

Which is liable to explode at any moment, causing fire, loss of life and property. This stove is so absolutely safe it won't explode and if a match were dropped in the oil tank it would go out.

This Oil-Gas and Air Generator does any kind of cooking that a coal or gas range will do—invaluable for kitchen, laundry, summer cottage, washing, ironing, canning, plucking, camping, and by placing an oven over the burner splendid baking or roasting can be done.

COMBINATION COOKING & HEATING STOVE.

Another important feature is the invention of a small Radiator which placed over the burner makes a desirable heating stove for cold weather, so that it is adapted for any time of the year, and many people do away with the ordinary stoves entirely by using this stove with radiator for both heating and cooking.

While at the factory in Cincinnati, the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment, but a positive success and giving splendid satisfaction, and as a few extracts may be interesting to the readers, we reproduce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Stoves are wonderful savers of fuel—at least 50 to 75 per cent over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly a blessing to human kind."

Mr. E. B. Arnold, Neb., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove; that his gas range cost him \$5.50 per month, and the Harrison only \$1.25 per month."

J. A. Shaffer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or soot—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eide, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Charles L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing, ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke



no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents Are Doing Fine—Making Big Money.

WONDERFUL QUICK SELLER.

Head & Frazer, of Tex., write: "Received stoves yesterday and have already disposed of them. Enclose order for \$81.00. Rush—we need them now. Sell like hot cakes. Prospects very bright. Sold 50 stoves in our own town."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

C. W. Workman, of Ohio, writes: "Sold 15 to 18 stores the last week."

J. C. Waterstraw, of N. Y., writes: "Am having

wonderful success getting orders. Been at it four days and received 33 orders."

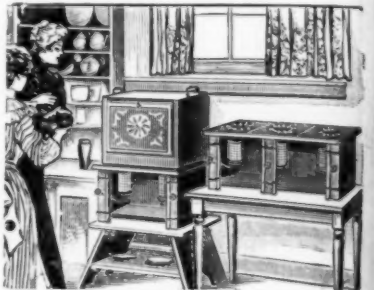
B. A. Husted, of Mich., writes: "Been out one day and sold 11 stoves. They sell themselves."

This is certainly a good chance for the readers to make money.

Thousands of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw the Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation, can say to the readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout, thoroughly tested before shipping—sent out completely ready for use as soon as received—nicely finished with nickel trimmings, and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user, and the makers fully guarantee them.



HOW TO GET ONE.

All the lady readers who want to enjoy the pleasure of a gas stove—the cheapest, cleanest and safest fuel—save one-third to one-half on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, **The World Mfg. Co., 7056 World Bldg., Cincinnati, Ohio**, and ask for their illustrated pamphlet describing this invention, and also letters from hundreds of delighted users, you will receive much valuable information.

The price of these stoves is remarkably low, only \$3.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention.

The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted and sent to any address.

Don't fail to write for Catalogue.

\$40.00 WEEKLY AND EXPENSES.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages, by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-gas fuel is so economical and delightful that the sales of these stoves last month were enormous and the factory is rushed with thousands of orders.

Many of the readers have spare time, or are out of employment, and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you will excite their curiosity and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should the people live in poverty or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

15, 1906.

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